MindWar

Michael Aquino

Second Edition

- by -

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Lt. Colonel, Psychological Operations (Ret.)

United States Army

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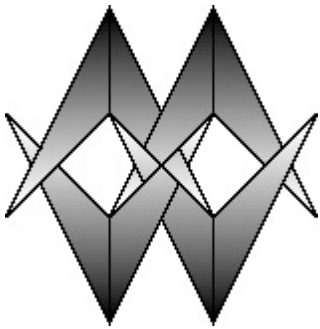

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To:

Colonel John B. Alexander, USA

Niccolò Machiavelli

Isaac Asimov, Ph.D.

Michael Murphy

Alex Burns

Ralph Nader

David Carradine

George Orwell

Paddy Chayefsky

Peter D. Ouspensky

General Wesley K. Clark, USA

General George S. Patton, Jr.,

José M.R. Delgado, M.D.

USA

Walt Disney

Colonel L. Fletcher Prouty,

Paul Draper

USAF

Commander Ian Fleming, RNVR

Sidney Reilly

C/Colonel Susan Foss, USA

Kathryn Leigh Scott

John Fowles

Captain Dale Seago, USA

Michael R. Gordon, Ph.D.

Grace Slick

Raghavan Iyer, D.Phil.

Colonel John P. Spickelmier,

Henry Jones, Jr., Ph.D.

USA

Paul Kantner

Oliver Stone

Colonel Robert H. Kies, USA

Colonel Richard L. Sutter, USA

Nikolai Dmitriyevich Kondratiev

Thomas Szasz, M.D.

Paul Krassner

Mark Thornally

Dennis Kucinich

Mark Twain

Major General Edward G.

USSPACECOM J2X/MJ

Lansdale, USAF

Major General Paul E. Vallely,

Bruce Lee

USA

John C. Lilly, M.D.

Jules Verne

Perry London, Ph.D.

Peter Viereck, Ph.D.

H.G. Wells

- 7 -

Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and not clothed. This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children. This is not a way of life at all in any true sense. Under the cloud of threatening war, it is humanity hanging from a cross of iron.

- Dwight D. Eisenhower

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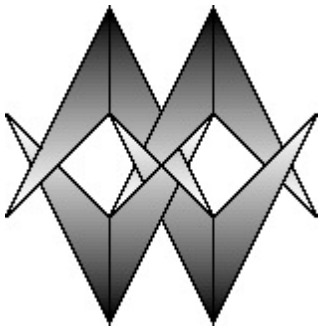

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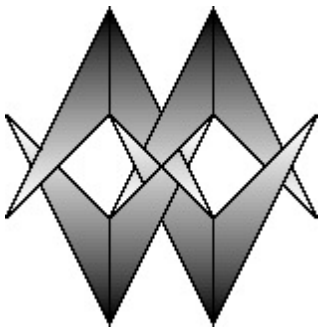

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Foreword

- by Gregory S. Seese, Psy.D.

Major, Psychological Operations, U.S. Army

The mind is its own place, and in itself

can make a heaven of hell, a hell of heaven.

- John Milton, *Paradise Lost*

The concept of MindWar (MW) represents a holistic and pro-active approach to Psychological

Operations

(PSYOP), rather than the traditional reactionary role to

which it's been relegated. MW focuses on emerging and

anticipating problems, situations, and conditions

affecting the Information Environment (IE) not only to

manage the perceptions of groups and individuals, but to

address the conditions and situations that fuel discontent

and drive instability. Targeting only the symptoms of a

problem, rather than addressing the underlying causes

and conditions, results in only a temporary and short-

term solution. This shortsighted approach has proven

costly, has limited effectiveness, and does not bring about

nor foster long-term change.

MW provides the capability to resolve problems

before they begin. Utilizing 21st century scientifically-

valid, empirically-based methodologies, MW is the

equivalent of a mental preemptive strike. To be effective,

MW requires a detailed analysis of an anticipated or

emerging situation, focusing on the physical,

information, and cognitive domains. Only this combined

approach will result in a necessary understanding of the

underlying issues that need to be addressed for MW

effectiveness.

MW can be used to address not only traditional

problems such as war and conflict, but also the full range

of asymmetric threats (terrorism, violent extremism,

drug and human trafficking), the challenges associated

with globalization (migration, spread of disease,

overpopulation), and the social and economic problems

resulting from the physical effects of climate change (crop

failure, economic volatility, and resource competition).

MW further has the potential to support the major

end states of the Strategic Framework for Stabilization

and Reconstruction[1] outlined by the US Institute of

Peace that were adopted by the U.S. Army Peacekeeping

and Stability Operations Institute for use in the conduct

of civil military operations. These end states were framed

according to the perception of the host nation population,

as they will be the final arbiters of whether peace has

been achieved.

This book proposes a conceptual and operational

design for the development of a MW capability. It

discusses a pragmatic, multiphase model as the

framework for its execution, and reviews a body of

research conducted over the last 30 years that exemplifies

creative and out-of-the-box thinking.

1 United States Institute for Peace and United States Army

Peacekeeping and Stability Operations Institute,

Guiding Principles

for Stabilization and Reconstruction. Washington, D.C.: Endowment

of the United States Institute for Peace, 2009.

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Gregory S. Seese most recently served as the J5 Director

of Plans at the Joint Information Support Task Force -

Special Operations, U.S. Special Operations Command

Central. Previously he spent several years at the John F.

Kennedy Special Warfare Center & School at Fort Bragg,

North Carolina as the PSYOP Advanced Individual Training

Company Commander, Course Manager of the PSYOP

Officer Qualification Course, and Chief of the PSYOP

Training Branch.

Major Seese served in Bosnia-Herzegovina and in

Operation Enduring Freedom with the 3rd and 19th Special

Forces Groups. His research interests include

attitude and

behavior change, motivation, deception, behavioral

prediction/modeling, and bio & neurofeedback.

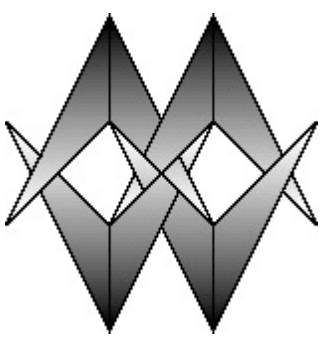
Major Seese is a licensed psychologist and has a Bachelor

of Arts, Master of Science, and Doctorate in Psychology. He

also earned a graduate certificate in Stability, Security, and

Development in Complex Operations from the Naval Post

Graduate School.



Preface

Politicians should read science fiction,

not westerns and detective stories.

- Arthur C. Clarke

Since the first caveman beaned another one with a

rock, violence against the bodies and belongings of others

(hereinafter “PhysWar”/PW) has been a constant and

until now accepted method of addressing, if not resolving

disputes between tribes, feudal holdings, and eventually

nation-states. Indeed PW has been glorified and its

participants honored, despite its being an engine of

death, destruction, and misery. Certainly no other human

pastime has been more publicized and memorialized in

literature and the arts. A visit to any library or museum is

sufficient to demonstrate that, despite all rhetoric to the

contrary, humanity loves the mystique of **war**.

The problem with this addiction is not merely one of

compassion for PW's victims. If PW had a record of

positive accomplishment - resolving the issues that

prompted it - it could at least be excused on these

grounds. 2 But this is rarely, indeed almost never the case.

2 In Italy for 30 years under the Borgias they had warfare, terror,

murder, and bloodshed, but they produced Michelangelo, Leonardo

da Vinci, and the Renaissance. In Switzerland they had brotherly love

- they had 500 years of democracy and peace, and what did that

produce? The cuckoo clock. - Harry Lime, *The Third Man*, 1949

The moment that cooperative, reasoned dialogue is

discarded in favor of brute force, the inexorable tendency

is to reject anything other than that blind force

henceforth. Negotiation, compromise, and rational

problem-solving are abandoned, indeed condemned

as

signs of weakness and betrayal.

As humanity has advanced technologically, the

weapons of PW have become more efficient, projectable,

and lethal. But whether it is an industrial nation with

armed forces deployed worldwide, or guerrilla conflicts

[the currently-in-vogue term is “terrorism”] using hand-

to-hand combat, the allure has not slackened in the least.

Humanity still craves, and loves, war. 3

The 21st-century dilemma for the United States is

simply that PW is no longer practical on the scale it now

requires to be effective, if the destruction or exhaustion of

another country, or intra/transnational group of people,

can be considered effective. With the explosion of world

population and corresponding migration, there are now

too many enemies, whether individual or

institutional.

PW against them can no longer be neatly confined to

national boundaries or the traditional taking of token-

cities. And PW has become ruinously expensive,

especially for the United States as the world's *de facto*

policeman and preeminent warfare state.

Indeed it is arguable that war and world-policing have

become **the** *raison d'être* of the United States. The

Department of Defense (DOD), which absorbs

approximately one-quarter of the entire U.S. Government

3 Like Harry Lime, Friedrich Nietzsche (1844-1900) regarded war as

an energizing, revitalizing political influence, deterring the otherwise

sluggish descent towards the "last man". But he did not love war for

its destructiveness: "And perhaps a great day will come when a

people, distinguished through war and victories, voluntarily

proclaims: 'We break the sword.' Disarming oneself,

from an

intensity of feeling, while one is the best armed: That is the means

to **real** peace." (*The Wanderer and his Shadow*, 1880).

budget, has long since abandoned its titular mission of

defending the territorial United States, so much so that

an entirely new Government Department - Homeland

Security - has been created for that purpose. [4] Rather it is

DOD's function to project U.S. military power into the

territories and affairs of other countries. The stated

justifications are many: "democracy", "weapons of mass

destruction", "nuclear nonproliferation", "regional

stability", "anti-terrorism" (replacing "anti-

communism"), and/or the catchall "U.S. national

security".

Not only has the United States assumed the role of

world policeman, but the planet's other countries

generally take this role for granted. Every new crisis,

especially of a violent nature, generates an appeal for U.S.

intervention, or at least expectation of it.

Assuming that mankind's lust for war cannot be

eliminated - the League of Nations and its United Nations

successor stand as utopian monuments to failure in this

naïve desire - what can realistically be done about it?

The answer is that while war will remain inevitable

and inexorable, it is both possible and practical to revise

the way it is conducted. As the world's policeman and

supreme warfare state, the United States has a unique

prerogative to determine and change the context and

structure of present and future war. It is to this problem -

and opportunity - that this book speaks.

The new type of war proposed here allows

subnational

groups, nation-states, and multinational alliances to

continue contesting with one another. It allows for

modest or far-reaching goals. It even retains traditional

glamor, emotional fervor, and heroes. The romance of

war continues undimmed into the future.

4 http://www.usfederalbudget.us/defense_budget_2012_3.html

But there are fundamental changes as well. Most

immediately and importantly, human beings are not

injured or killed, nor are their lands and properties

destroyed. Additionally the costs of producing,

maintaining, projecting, and implementing the many

modern engines of PW destruction are reduced to a small

fraction of their current level.

How are these seemingly-incompatible goals

achievable? Through a basic reconceptualization of

United States war methodology - which, as implemented,

will gradually become the model for other war-participants as well. This new type of war is called **MindWar** (MW).

In this book MW is defined and explained. Its goals and tools to achieve those goals are detailed. A practical path to its replacement of PW is outlined. Finally a future planetary environment in which mankind's war-impulse is satisfied by MW is forecast.

What this book cannot do, of course, is to compel the decision for either the United States or any other war-*habitué* to commence the change from PW to MW. And indeed there are powerful interests which would resist such a change, for reasons ranging from war-industrial profiteering to elementary, emotional hatreds of others.

Nevertheless, as noted above, the costs for indulging in these PW relics have simply become too great for

any

nation, and the world collectively, to bear. All that is

needed is a practical way out, and MW is that exit and

solution.

To whom is this book addressed? It would be nice if

all statesmen, politicians, religious- and ideological

movement-leaders would read and implement it

immediately; but that won't happen. Instead MW needs

to be experimentally introduced at a "laboratory" level,

both so it can become an example to onlookers, and so

that its principles can be refined in practice. Indeed MW

is both an art and a science, and neither dimension can

be neglected if it is to be successful.

The laboratory proposed in this book is the United

States Army, and particularly its "Special Operations

Forces (SOF)" component. The reason for this

choice will

be discussed in the text, as will be its potentialities and

limitations.

MindWar went through many drafts prior to

publication, and I am deeply grateful to the revered sages

who inspired and critiqued its development. Some of

these are recognized in the Dedications; others have

preferred to remain anonymous. Common to all of them,

in my perception and admiration, is the shared

conviction that humanity deserves a future and a fate

better than self-extermination. 5

A special appreciation is acknowledged to Dr. Gregory

S. Seese, who throughout this project not only critiqued

the manuscript but, as an Active senior officer at the John

F. Kennedy Special Warfare Center and School, ensured

that my impression of its present posture and doctrine

was accurate. Dr. Seese, who is branch-qualified not only

in Psychological Operations and Civil Affairs but also as a

Medical Service Corps officer, personally experienced the

reality of PW in Afghanistan and wears the Purple Heart

as a permanent reminder of his brush with death.

Additionally I am very grateful to Dr. William

Anderson, a distinguished professional in the rare and

exclusive field of Neuropsychiatry, for his reflective and

incisive Afterword. That MindWar stands up to his

5 In this they stand most dramatically opposed to the infamous

Marquis de Sade, who disdained the notion of redemptive

philosophy, holding the supreme compulsion of the human race to be

its self-destruction; the extinction of the species is therefore not to be

regretted, and history is not progress but contemptibly-helpless

drifting towards eventual, inescapable annihilation.

Cf. Donald

Thomas, *The Marquis de Sade* (Boston: New York Graphic Society,

1976).

critical eye is all the more vital given the concept's

involvement with not only the psychological but the

physical functioning of the human mind.

MindWar would never have completed its mysterious

and intricate journey from vision to hypothesis to theory

to book without regular sprinklings of greenish-grey

pixie-dust by my soul-mate and muse Lilith.

I expect to pass through this world but once. Any good

therefore that I can do, or any kindness that I can show to

any fellow creature, let me do it now. Let me not defer or

neglect it, for I shall not pass this way again. - William Penn

As a soldier, a political scientist, and a magician I too

shall visit Earth but once, and that briefly. I also am fond

of this sublime planet, and thus wish to put forth such

learning, experience, and energies as I may uniquely

possess in these three fields to enhance its beauty, heal its

wounds, and perfect its future. *MindWar* will not be the

last word in achieving such goals, but with the

inspiration, dedication, and good will of others to build

upon it, it may be one of the first.

San Francisco

April 30, 2013

Descende, audas viator, et terrestre centrum attinges. Kod feci.

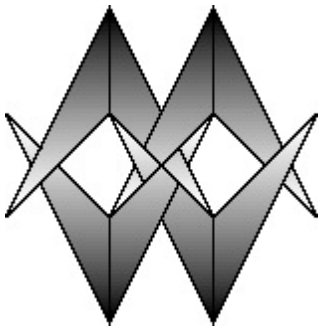
Descend, audacious traveler, and you will reach the center of the

Earth. I did it.

- Arne Saknussemm

Jules Verne,

Journey to the Center of the Earth, 1864



Part I: Concept

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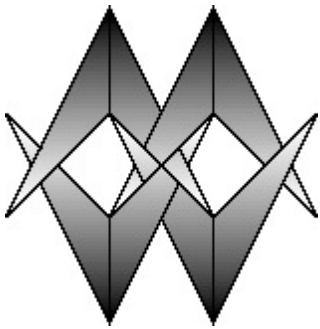

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Chapter 1: MindWar

Psychohistory: That branch of mathematics which deals with the reactions of human conglomerates to fixed social and economic stimuli. Implicit in this definition is the assumption that the human conglomerate being dealt with is sufficiently large for valid statistical treatment. A further necessary assumption is that the human conglomerate be itself unaware of psychohistorical analysis in order that its reactions be truly random.

- Isaac Asimov, *Foundation*, 1951

Áristos (from the ancient Greek Αρίστος): The best for a given situation.- John Fowles, *The Áristos*, 1964

A. Antecedent: *MindWar* 1980

In the later 1970s, Psychological Operations (PSYOP) doctrine in the U.S. Army had yet to emerge from the disappointment and frustration of the Vietnam War. Thus it was that in 1980 Colonel Paul Vallely [6] ,

Commander of the 7th PSYOP Group, asked Major

Michael Aquino, as his Headquarters PSYOP Research &

Analysis (FA) Team Leader, to draft a paper that would

6 Later Major General, USA.

encourage some futurethought within the PSYOP

community. He did not want a Vietnam postmortem, but

rather some fresh and innovative ideas concerning

PSYOP's evolution and application.

I prepared an initial draft, which Vallely reviewed and

annotated, which proceeded to revised drafts and

critiques until he was satisfied, and the result of that was

the concept paper: *From PSYOP to MW: The Psychology*

of Victory. 7

Vallely sent copies of it to various governmental

offices, agencies, commands, and publications involved

or interested in PSYOP. He intended it not as an article

for publication, but simply as a “talking paper” to

stimulate dialogue. In this it was quite successful, judging

by the extensive and lively letters he received concerning

it over the next several months.

Within the U.S. military, PSYOP has habitually been

relegated to a back-seat as a “force multiplier”. The

principal strategic decisions are made in consideration of

traditional political and military interests and goals. Only

then is PSYOP invited to the table, to help achieve

already-agreed-upon missions more efficiently.

Vallely’s and my original concept of MW reverses this

sequence. Psychological means for achieving victory -

essentially through convincing the enemy that he really

wants to bring his policies and goals into harmony with

ours - are **first** fashioned in support of basic political

realities. The use of “ordinary” military force (bombs,

7 The term “MindWar” was coined by another PSYOP officer, Major

Richard Sutter, and myself in 1977. After seeing the recent film *Star*

Wars, we imagined a play on its name as a futuristic replacement for

the bland Army term “Psychological Operations”. An avowedly

science-fictional treatment of MW, complete with a caricature of

Sutter at its helm, appears in my *Star Wars* story *The Dark Side*,

1977 (published in 2016 as *FireForce: A Star Wars Parody*).

bullets, etc.) is regarded as a “last resort” in

circumstances wherein MW by itself fails.

The immediate advantage of that 1980 concept of MW

is that it conducts wars in nonlethal, noninjurious, and

nondestructive ways. Essentially you overwhelm your

enemy with argument. You seize control of all of the

means by which his government and populace

process

information to make up their minds, and you adjust it so

that those minds are made up as you desire. Everyone is

happy, no one gets hurt or killed, and nothing is

destroyed.

Ordinary warfare, on the other hand, is characterized

by its **rejection** of reason. The antagonists just maim or

kill each other's people, and steal or destroy each other's

land, until one side is hurt so badly that it gives up [or

both sides are hurt so badly that they agree to stop short

of victory]. After such a war there is lasting misery, hate,

and suffering.

The only losers in MW are the war profiteers:

governments, corporations, and entrepreneurs which

grow fat on orders for helicopters, tanks, guns,

munitions, etc. Consequently what President Dwight

Eisenhower referred to as the “military-industrial

complex” can be counted upon to resist implementation

of MW as the governing strategic conflict doctrine:

Until the latest of our world conflicts, the United States

had no armaments industry. American makers of plowshares

could, with time and as required, make swords as well. But

we can no longer risk emergency improvisation of national

defense. We have been compelled to create a permanent

armaments industry of vast proportions. Added to this, three

and a half million men and women are directly engaged in

the defense establishment. We annually spend on military

security alone more than the net income of all United States

corporations.

Now this conjunction of an immense military

establishment and a large arms industry is new in the

American experience. The total influence - economic,

political, even spiritual - is felt in every city, every

Statehouse, every office of the Federal government. We

recognize the imperative need for this development. Yet, we

must not fail to comprehend its grave implications. Our toil,

resources, and livelihood are all involved. So is the very

structure of our society.

In the councils of government, we must guard against

the acquisition of unwarranted influence, whether sought or

unsought, by the military-industrial complex. The potential

for the disastrous rise of misplaced power exists and will

persist. We must never let the weight of this combination

endanger our liberties or democratic processes. We should

take nothing for granted. Only an alert and

knowledgeable

citizenry can compel the proper meshing of the huge

industrial and military machinery of defense with our

peaceful methods and goals, so that security and liberty may

prosper together. 8

As subsequent history evidences, Ike's warning was

not heeded, or simply came too late. Indeed the principal,

if not exclusive driving force for modern, industrialized

nations' wars today is economic advantage and profit,

with sociopolitical themes such as "freedom",

"democracy", and "national security" merely providing a

propaganda veneer to distract and inflame the public.

John F. Kennedy's fate after officially deciding to end

U.S. military involvement in Vietnam has not been lost

on his successors in the White House. 9

That's the 1980 MW prospectus in its most

simplified

form.

8 Eisenhower, President Dwight D., Farewell Address, January 17,

1961.

9 On October 11, 1963 President John F. Kennedy issued [then Top

Secret/since declassified] National Security Action Memorandum

#263, establishing a 1965 removal of all U.S. military forces from

South Vietnam, the first 1,000 to be withdrawn by the end of 1963.

Kennedy was assassinated on November 22, 1963. Four days later

President Lyndon Johnson issued NSAM #273, reversing #263.

While in the subsequent decade there was no reason

to anticipate that this paper would have any official effect

upon U.S. PSYOP doctrine within or beyond the Army,

several of its prescriptions were applied during the first

Gulf War, and recently even more conspicuously

during

the 2003 invasion of Iraq. In both instances intense

PSYOP was directed against the object of the attack, while

a simultaneous “Public Affairs” effort was made to shield

U.S. domestic public opinion from the type of

independent, critical media coverage that plagued the

Vietnam War, by “embedding” journalists with military

units to inevitably channel their perspectives and

perceptions.

The impact of even these minor techniques of MW

was remarkable. A psychological climate of inexorable

U.S. victory was created and sustained in both the United

States and Iraq, which accelerated that outcome on the

ground.

Somewhat less positively, the failure of MW in this

instance to be guided by only the most rigorous principles

of truth and ethics has just as inexorably led to a

substantial post-invasion evaporation of that euphoric

climate.

Therein lies the Achilles' heel of MW. Invoking as it

does the most intense emotions and commitments of its

audiences, it **must** deliver the goods **as they are**

judged by the target audiences. If the ethical values

of those audiences are not respected - if MW is used only

in the service of ulterior motives and objectives - the

resulting "disintoxication" can be socially shattering. 10

10 In 1987, consequent to a National War College symposium in

which PSYOP was assessed only in terms of expediency, I wrote a

research paper for the Industrial College of the Armed Forces,

Psychological Operations: The Ethical Dimension. Its contentions

have been incorporated into this book.

In addition to requiring an absolute ethical anchor,

the advanced MW described in this book necessarily

extends significantly beyond the time & space boundaries

of the immediate battlefield. [In this it differs markedly

from Vallely's and my initial concept, which was simply

to reverse its battlefield subordination to PW combat.]

B. MindWar Defined

1. Definition

M i n d W a r i s t h e p s y c h o l o g i c a l a n d

p s y c h o p h y s i o l o g i c a l c o n d i t i o n i n g o f a l l

participants in a sociopolitical problem, first to

cooperatively stabilize it without recourse to

violence, then to eliminate its basis by the

creation of a moral community to supersede it.

Examining the elements of this definition:

• The base term is a composite of:

•• the principle of **mind**, which is the collection

and correlation of sensory input both actively

and passively processed by each self-conscious

being in order to draw conclusions, make decision, and take actions accordingly.

•• the principle of **war**, which is the extreme expression of intolerance of a current disagreement between at least two social groups when ordinary attempts to resolve it by discussion and diplomacy fail.

• **Psychology** is the study of mind processes and their resultant expression.

• **Psychophysiology** is the branch of psychology which is concerned with the physiological bases of psychological processes.

• **Conditioning** refers to both liminal and subliminal operations of mind modification to produce a desired state of mind perception, interpretation, and behavior. [This problem-tailored mixture of psychological and psychophysiological conditioning is the province of MindWar Branch, and is detailed in Chapter 3.]

• A **sociopolitical problem** is a disagreement between two social and/or political groups of people: nation-states and/or sub- or supra-national cultural, religious, ideological, and/or ethnic groups. War results when the problem is sufficiently persistent and intolerable that it cannot be further endured by the participants.

• **Stabilization** refers to the identification and achievement of the best possible resolution of the problem to temporarily remove the danger of PW: the *áristos*. [This process of stabilization to the *áristos* is the province of MetaForce Branch, and is detailed in Chapter 4.]

• **Nonrecourse to violence** precludes not just PW, but any and all physically harmful measures directed against human beings, whether or not they are problem participants. Such prohibited measures include but are not limited to bodily damage (injury, torture, or murder), exile, imprisonment, and/or destruction of means of livelihood.

• **Creation of a moral community** refers to the process of *ParaPolitics*, resulting not in a structure of exploitation, intimidation, or desperation, but rather in a *polis* based upon enlightened morality: *kalokagathia*. [ParaPolitics and *kalokagathia* are the province of ParaPolitics Branch, and are detailed in Chapter 5.]

2. What It Is

MW controls human external-action thoughts by identifying and adjusting the sensory impressions that the mind uses to assemble, modify, and reinforce them.

Humans' sensory-based thoughts form the basis for their constructed outward personalities, and in groups their mores, biases, beliefs, traditions, habits, and taboos. Thus through a graduated process, MW controls groups of humans.

As the size of the group increases, common features

of

impressions, attitudes, and expressions emerge and can

be identified and analyzed statistically, making possible

social forecasting and the control of that future by

aggregate, not individual manipulation. This is the basis

of Isaac Asimov's science-fictional "psychohistory", and

of less-ambitious but demonstrably practical Political

Science forecasting. 11 Such techniques and procedures

can be applied regardless of how such groups are styled

or named: cultures, tribes, societies, nations.

Humans usually believe that their individual and

collective perceptions and opinions are independently,

voluntarily developed. This sense of thought-

independence is the basis for the general ideal of the

desirability of democracy over other group decision-

11 Cf. Albert Somit, *Political Science and the Study of the Future*

(Hinsdale, Illinois: The Dryden Press, 1974).

making systems. A consensus of a majority of

independent minds, supposedly, will result in the best

and fairest policies for the entire group.

Such a rose-tinted image of democracy is of course an

illusion. Both governments and private-sector interests

devote intense, constant efforts to shaping public

perceptions of reality. From peanut butter to PW, these

perceptions are guided subtly, pressed directly, and

reinforced socially. By the time the masses are permitted

to vote, the parameters of their vote have already been

predetermined, with only tokenistic variations in the

outcome possible.

Like his PSYOP predecessor, the MWarrior sees

behind this curtain of illusion, because professionally he

is a weaver of such curtains. This perspective, this

clarity

of sight, also confronts him with the aforementioned

ethical responsibility to exercise his craft according to

only the highest and most rigorous values of human

individuality and dignity. At any threshold below this,

MW would raise the spectre of George Orwell's *1984*

Thought Police.

What distinguishes MW from ordinary political/

social/cultural perception- and behavior-influencing

efforts is its focus, duration, and intensity. Like PW, MW

is a situation-specific operation to deal with a problem of

immediate urgency. 12 During this crisis MW overwhelms

any existing mundane behavior-dictating systems,

replacing them with a more sophisticated,

comprehensive, and effective package.

A MW campaign commences when the original

destabilizing, pre-PW situation is refashioned into a

12 This is not to imply that MW enters a new situation without prior

knowledge of the area and participants in question. Ongoing

country/area orientation remains a general responsibility of MWB

assets, but a higher level of concentration and asset activation

commences once a MW campaign is initiated.

clearly defined and articulated problem (MW Phase 1).

The participants are transformed from mutual enemies

into allies against that problem as the “common enemy”.

Phase 1 culminates with a progressively more refined

diagnosis of the problem, resulting in formulation of the

áristos to stabilize it. The process of conditioning and

transforming the participants is initiated remotely by

MindWar Branch (MWB), and is continued through

Phase 4.

In MW Phase 2 the *áristos* is reverse-engineered from

accomplishment to the present, to establish the most

effective, efficient, and economical path to its realization.

The necessary organizations, assets, and bases are

devised and assembled.

MW Phase 3 consists of the achievement of the *áristos*

under the guidance of MetaForce Branch (MFB) teams,

followed by initiation of the permanently corrective moral

polis by ParaPolitics Branch (PPB) teams.

Phase 4 formalizes MW victory in the completion of

the *polis* and departure of PPB. MWB terminates

conditioning. The MW campaign structure is then

completely dismantled.

3. What It Isn't

a. MW is not "mind control".

The urban-myth image of "government mind-control"

is of an insidious, malicious, individuality-destroying

technological conspiracy: a sort of “collective lobotomy”

to turn the helpless masses into stupefied slaves.

[Actually a good case could be made that this is what **PW**

attempts to do, which is why it can get people to slaughter

one another en masse for no reason.]

The conditioning of MWB has **one and only one**

purpose: to change existing, animalistic prejudices and

antagonisms into intelligent, amicable cooperation. MWB

does not dictate nor even suggest where this cooperation

should lead. Once all problem-participants are working

together, **they** will go through the steps to identify and

establish the *áristos*.

b. MW is not a political ideology.

Old, crude agendæ of "regime change",

"democratization", or "anti-[current-bugbearism]" are

not part of the MW process. What is important is the

achievement of the *áristos*, then a conscientious interest

in *kalokagathia*, no matter under what symbolic banner.

Some social cultures are accustomed to hierarchical

authority since tribal antiquity; others are more

comfortable with egalitarianism and diversified political

power. MW's interest is simply to remove violence from

the equation.

c. MW is not a religion.

Human religions are a consequence of the mystery of

the "Why?" of the constitution of the natural universe and

the juxtaposition of individual consciousness to it, which

MW PSYCONs do not address [and would have no

purpose in addressing if they could]. As discussed in

Chapter 3.E.2.b, the soul is a manifestation of conceptual

consciousness, above and beyond both psychology and

psychophysiology. The “morality” of *kalokagathia* is not

that of any sectarian religious code or practice, but that of

enlightened humanitarianism embracing any natural or

supernatural theology.

d. MW is not zombification.

Besides not controlling minds, MW does not destroy

them either. Sensationalist media *exposés* of

“government-sponsored brain experimentation”, whether

true or fanciful, have no connection whatever with MW,

which is **completely and without exception** non-

physically or -medically invasive. Indeed the entire MW

campaign process requires that all participants be

able

and willing to function at their highest level and focus of

intelligence, and after Phase 4 the future of the moral

polis depends upon their self-determined, independent

resolve to perpetuate this. 13

4. The Three Laws of MindWar

Governing all of MW are its three laws:

1. MW is the conduct of war without injury or

death to human beings, and without the

disruption or destruction of their means of

livelihood.

13 For details of zombification see Wade E. Davis , *The Serpent and*

the Rainbow (New York: Warner Books, 1987), concerning Haitian

Voodoo and actual zombie creation - not by supernatural means, but

by the secret use of poisons. The book is based upon field research by

the author, who holds undergraduate degrees from Harvard

University in Ethnobotany and Biology, and a Ph.D. in Ethnobotany.

Specifically MW-relevant cf. Daniel W. Drezner, *Theories of*

International Politics and Zombies (Princeton: Princeton University

Press, 2011). Professor Drezner teaches International Politics at Tufts

University.

There is no truth whatever to the rumor that the National

Security Agency is completely staffed by zombies, though

misapprehensions in this regard based upon rare survived

encounters are perhaps understandable.

2. While MW includes access to the human mind,

this is done only to stimulate its capacity for

and interest in cooperative problem-solving.

3. PW is the consequence of MW failure.

Therefore MW must not be allowed to fail.

C. Physical War

Is murder a right reserved for that hated nation?

- Captain Nemo, *20,000 Leagues Under the Sea*

In view of the fact that the world is more-or-less

constantly at war in multiple locales, and that the term is

used frequently in any number of descriptive,

argumentative, and emotional contexts, it's surprising

how vague its meaning and how few people could define

it if asked.

Merriam-Webster's defines "war" (from the 12th-

century Anglo/French *werre*) principally as "a state of

usually open and declared armed or hostile conflict

between states or nations".

Because war is reserved to sovereign states, many acts

such as property and territorial theft, demolition, arson,

kidnapping, assault, bodily injury, and of course murder,

which would be serious crimes if committed by any

individual, become legitimized, even praiseworthy.

Decorations for "valor" are usually conferred for the mass

killing of “the enemy”, albeit at risk to oneself. The

accidental or incidental killing of innocent bystanders is

not “manslaughter” but merely “collateral damage”. In

the era of strategic bombing, the extermination of entire

cities is considered to be legitimate [and “valorous”]. All

that is needed to turn these acts from crimes into heroics

is for the parent nation to be “at war”.

Unsurprisingly no one involved in such acts likes to

contemplate this nonsensical distinction. If statesmen

and soldiers were forced to apply the same standards and

responsibilities to war as to individuals, war would be

impossible.

Over the centuries an enormous collection of non-

binding idealisms has come into being under the heading

of “international law”, more recently formalized under

various treaties (such as the Geneva Conventions) and

multinational organizations (such as the United Nations

Charter). These sound civilized and humanitarian, but

are enforceable and enforced only to the extent that each

warring nation chooses to apply them, which is usually at

its convenience. Vanquished nations - as Germany and

Japan in World War II - generally find that accountability

for “war crimes” is reserved for them, not the victors.

The point of this rather harsh spotlight on the reality

of PW is to establish just how cruel and terrible it is, all

the more so in the present era of nuclear, biological, and

chemical (NBC) weaponry, immensely powerful bombs

and other mass-killing devices, and remote/ imprecise/

impersonal delivery systems. Technologically

advanced

nations have become adroit at insulating themselves and

their citizenry from such distasteful horrors, but they are

there - most especially for the unfortunate victims -

nevertheless.

As the dictionary reminds us, wars used to be formally

declared. This too has become a discarded anachronism

since the end of World War II. Partly this has resulted

from formal gestures to “outlaw war”, such as the

Kellogg-Briand Pact of 1928 and Article 2.4 of the United

Nations Charter (to both of which the United States is a

signatory). PWs, of course, have gone right on - now just

relabeled “police actions”, “international assistance”, or

otherwise under the numerous loopholes in the Pact and

Charter. “Only the dead,” observed George

Santayana,

“have seen the end of war.”

Moreover when one or more nations resort to PW,

neither the rationale for starting it nor the requirements

for ending it are anything more than vague exhortations,

more to rally domestic support than to communicate

principles or standards to the enemy.

Naturally the common people don’t want war. Neither in

Russia nor in England nor for that matter in Germany. But

after all it is the leaders of the country who determine the

policy, and it is always a simple matter to drag the people

along, whether it is a democracy or a fascist dictatorship or a

parliament or a communist dictatorship. Voice or no voice,

the people can always be brought to the bidding of the

leaders. That is easy. All you have to do is tell them they are

being attacked and denounce the peacemakers for lack of

patriotism and exposing the country to danger. It works the

same in any country.

- Reichsmarschall Hermann Göring

at the Nürnberg Trials, 1946

Like old soldiers, wars don’t end - they just fade away

as the combatants tire of the expense, destruction, and

human misery, or finally stumble away from them,

forgetting what they were supposed to be about in the

first place. Journalists and historians rush into justify or

condemn them, define their place in history; and as often

as not within a few years once-bitter enemies find

themselves bedfellows in new, re-enemied alliances. If

there is one common thread to all wars, it is that in the

long run of human history, they change very little in the

course of civilization. They just rough it up along

the way.

What is particularly important here is that this

haphazard nature of modern PW effectively prevents it

from a rationally-planned termination. In other words, if

you don't know where it's going or when it's going to get

there, you can't reverse-engineer its outcome to the

beginning or middle of it. You cannot develop a strategy,

a master-plan to make it end quicker, less lethally, or

even solving the problem(s) which supposedly made it

necessary to begin with.

Nor have history's PWs broken out at necessary,

inevitable junctures in antagonists' discourse. They start

by impulse or accident, by a grandstanding cannonading

of Fort Sumter or a pistol-shot at a visiting Austrian

archduke. Sometimes they start for no reason at all, as in

the Tonkin Gulf nonincident or Adolf Hitler's memorable

speech to the Reichstag that German soldiers "had

advanced into Poland and were now defending

themselves". The antagonists could have continued trying

to resolve their differences civilly and reasonably. They

just didn't want to anymore.

Men love war because it allows them to look serious.

Because they imagine that it is the one thing that stops

women laughing at them. In it they can reduce women to the

status of objects. That is the great distinction between the

sexes. Men see objects; women see the relationship between

objects. Whether the objects need each other, love each

other, match each other. It is an extra dimension of feeling

we men are without, and one that makes war abhorrent to all

real women - and absurd. I will tell you what war

is. War is a

psychosis caused by an inability to see relationships. Our

relationship with our fellowmen. Our relationship with our

economic and historical situation. And above all our

relationship to nothingness. To death.

- Maurice Conchis14

War is also expensive. It consumes not only human

lives [and their potential commercial productivity], but

also the materiel necessary to conduct it: weapons,

transportation systems, and the entire logistical "tail"

these require. Medical costs increase both during combat

and long after it has ceased. According to Brown

14 Fowles, John, *The Magus* (Boston: Little, Brown & Company,

1965).

University's online "Costs of War Project", as of April

2015:

The US federal price tag for the Iraq war - including an

estimate for veterans' medical and disability costs into the

future - is about $2.2 trillion. The cost for both Iraq and

Afghanistan/Pakistan is about $4.4 trillion. Neither of these

figures includes future interest costs on borrowing for the

wars, which our report estimates at nearly $8 trillion

through 2054. 15

[A trillion is a million million.] By way of comparison,

as of 2015 the entire United States public national debt

was $18.2 trillion. 16 So in addition to the alternative/

constructive purposes for which this PW money could

have been spent, its substantial financing costs will

continue indefinitely into our future.

"War is not healthy for children and other living

things", including those who fight it: What was once

called “battle fatigue” and more recently “post-traumatic

stress syndrome” has increased in severity to a point

where in 2014 the U.S. Army is experiencing more than a

soldier-suicide a day. 17

If modern PW is so destructive, wasteful, and costly,

one would think it would be avoided if at all possible. Yet

underlying it is not only its appeal to emotional lust [for a

simple, satisfying solution to annoyingly-complex

problems] but an almost eerie tradition that wars are the

definition of nations and their historical legacies. 18

15 http://watson.brown.edu/costsofwar/

16 http://www.usgovernmentdebt.us

17 http://www.stripes.com/news/dod-among-services-army-had-

highest-suicide-rate-in-2014-1.393144

18 Are wars anything but the means whereby a nation is nourished,

whereby it is strengthened, whereby it is buttressed? - The Marquis

de Sade

What we must conclude of war, therefore, is that,

though irrational and nonsensical, it is nevertheless both

emotionally desirable and socially inevitable. It cannot be

stopped. It can, however, be transformed.

D. MindWar Transformation

MW is not a solution for every conflict that may arise.

Nor, if it is implemented, will it necessarily be either a

complete or a permanent solution. What it is is a

preferred alternative to PW, an *áristos*, which should be

tried first. If it is successful, so much the better for

everyone concerned. If it fails, the participants retain the

option to fall back on PW. Indeed, as discussed above, it

is the undesirable alternative of PW that gives MW its

principal “weapon”. It is in everyone’s interest that it **not**

fail.

It is the goal of MW to, while fulfilling man's need for

war, rechannel its expression into positive, orderly, and

nondestructive procedures. To see how this is possible,

we will take a closer look at its four [minus 1] phases:

1. Phase Ø: Cessation of Proxy or Covert

PhysWar19

In an era when the conduct of undeclared war, often

through intelligence agency paramilitary forces,

mercenaries, proxy nations, and "military advice/ aid",

has become the norm, all such devices for PW actions

must be discontinued. If they are allowed during the

prewar/ diplomacy period of relations between the

parties, they will:

19 For a detailed discussion of Phase 0, see Chapter 6.

a. Exacerbate immediate and lasting emotional

hatred between the parties.

b. Because of their covert, devious,

unacknowledged nature, destroy any atmosphere of trust

between the parties.

c. Generate death, injury, and damage to both

parties which will proportionately increase the difficulty

of reaching a mutually-acceptable solution for both.

d. Cause onlooking third nations/groups/

individuals to view any subsequent MW actions with

cynicism, as being mere superficial formality in a conflict

which has already escalated past that point of resolution.

2. Phase 1: The Redefinition of an Assigned

Conflict in Terms of an Acceptable and

Practical Outcome. 20

PW is characterized by a progressively-deteriorating

diplomatic situation in which one or more parties

eventually lose patience, are overcome by fear or anger,

or are emotionally moved by dramatic incident from

reason into violence.

In the case of the United States, this country has a

strong tradition of civilian control of foreign policy and

the diplomatic process generally. DOD is not invited into

a situation until the gauntlet has been thrown down,

whereupon it is expected not to retrieve it but to simply

commence PW. No goal, no measure of victory [in these

euphemistic days “exit strategy”] accompanies such an

order to march. Vaguely it is assumed that such niceties

will come later, after - in the traditionally-meaningless

20 For a detailed discussion of Phase 1, see Chapter 7.

jargon, “the situation has been developed”. PW being a

progressive and random application of blunt-instrument

destruction by all combatants, however, such actual goals

and requirements for its cessation never do appear. The

vagaries simply continue until pressures unrelated to the

actual PW contest bring it to a clumsy, unproductive

fade-out.

a. Declaration of MindWar

The first reform of MW, therefore, is one of

demarcation. It begins with a formal declaration of

MW and ends with an equally formal declaration of

peace. Before these are brushed aside as archaic

ceremonies, consider the reasons for them. The purposes

of a declaration of MW are:

(1) to require the Congress to meet its

responsibility under the Constitution Article I.8.11 to

decide when the United States takes any international or

supranational conflict from diplomacy to war. Such a

decision, which directly affects countless lives on all

sides, is simply too consequential to be abandoned to the

current President - who, of course, is himself not an

independent decision-maker in such matters even if

personally well-intentioned.

The rationale for Article I.8.11 was not just to ensure

that the United States would not be rashly dragged or

tricked into war. It was also to ensure that, if a war were

declared by the elected representatives of the national

citizenry, a proportionate number of that citizenry would

understand and agree with the vote. In short, when the

United States declares war, the entire country should be

behind it. It should never be a *fiat* by a clique which the

people neither understand nor endorse. That is the

formula to **lose** a war from the moment it is begun, as we

have experienced all too often in our post-World War II

series of *fiat* wars.

(2) to state clearly the circumstances which

have caused further diplomacy to be rejected in favor of

war.

This is an explanation for three audiences: the

citizenry of the United States, the opponent country or

group, and the onlooking rest of the world. Each must be

convinced that the stated reasons are both complete and

sincere. Otherwise:

(a) the U.S. citizenry will suspect that it has

been deceived, and will not support the war.

(b) the opponent will not accurately

understand why it is being attacked, which prevents it

from knowledgeably trying to address those reasons if it

wishes to do so, and also immediately antagonizes it with

the suspicion that the attack is for ulterior, more venial

reasons.

(c) the rest of the world will not see the

justice of the U.S. attack, and may assume that it is mere

predatory aggression. This is not just a public-relations

consideration, as third parties are often drawn into

ongoing wars as they spread and escalate. The sooner and

more definitively that the United States can establish its

just cause, the less chance it will be surprised by overt or

covert additional enemies later on.

(3) to state equally clearly the goal of the war,

e.g. the conditions for its conclusion.

Without such a statement, neither side knows where

it's going or what it's doing. The war becomes a stumble-

around in a darkened room, with plenty of tripping over

furniture and running into walls, and no open doors with

illuminated exit-signs.

If, on the other hand, the United States makes it clear

what it requires to stop the war, this country can direct its

efforts, including popular support, towards achieving that

goal. The enemy country also knows what the United

States wants of it, and can immediately or subsequently

decide whether to comply. Onlooking third parties can

more clearly estimate whether the war might or should

involve them, or whether they can effectively steer clear

of it.

b. Diagnosis of the “Disease”

PW treats the **symptoms** of the disease only; MW

treats the **causes** of the disease.

As part of the Declaration process, the root problem

or problems of the destabilizing situation must be clearly

and objectively identified in terms of both policies/

systems and those individuals or groups controlling

them. In many ways this will be the most difficult and

exacting requirement of the MW process, because it calls

for cold, unrationalizing honesty in all directions. There

must be no off-the-table "sacred cows": no traditional or

habitual assumptions favoring either party's desires that

can pre-skew and potentially derail a MW solution.

Among such "sacred cows" [for **both** parties]:

(1) The acquisition or possession of nuclear or

any other advanced form of weaponry.

(2) Creation or preservation of economic

advantage, either for a centralized economy or national

industrial/trade interests. 21

(3) Type of government, whether autocratic,

oligarchic, democratic, theocratic, or any variation on

these.

(4) Internal national policies, customs, or

issues bearing indirectly upon the conflict.

(5) The demands or desires of uninvolved third

parties, whether other nations seeking to profit from the

situation, supranational religious institutions, or

international bodies such as the United Nations or

NATO.

c. Prescription of the "Cure": The *Áristos*

The moment there is a formal Declaration of

MindWar, all "sacred cows" become secondary to the

primary task, which is MW victory. If and when that is

accomplished and the Defense Department returns the

situation to civilian institutions, the "pasture" is once

again their concern.

Irrelevant and unessential considerations (“sacred

cows”) discarded, the key elements causing the situation

are identified. These will be unique to each situation, of

course, so cannot be forced into standardized definitions

or habitual responses to them.

In the case of a territorial dispute, for instance, the

disputing parties must be identified. It may be

international, or intertribal, or religious factional,

21 There are powerful emotional and economic interest groups in

favor of PW, who can be counted upon to resist its replacement by

MW generally.

political ideological, or a mixture of more than one of

these. In each situation we know only that the United

States is one of the parties.

The situation is then analyzed in terms of:

(1) Its desired solution for each party.

(2) The most beneficial solution for each party

(which may not be identical to the desired one).

(3) The minimum effective solution for each

party.

(4) The minimum tolerable solution for each

party (which may not be identical to the minimum

effective one).

These solutions are next plotted in a matrix within an

overall time- and cost-boundary, and the intersections

examined for matches. Ideally a match will appear to fit

(1) or (2) intersections, but probably not. So the

MWarrior examines all (3) and (4) intersections, looking

for the simplest, quickest, most economical, and least

PW-triggering intersection. This becomes the MW victory

objective, which the United States then openly announces

to all parties.

All participants are now aware of the U.S. Declaration

of MW, the reasons for it, and the *áristos* for its

conclusion.

We now enter the difficult area of “civilian control of

the military”. It is an old complaint of the U.S. Military

that its civilian superiors meddle in its conduct of an

assigned war, screwing it up. Civilians respond with the

mantra that “war is too important to be left to generals”

and that [as indeed in PW] the blind application of brute

force solves nothing. 22

MW must therefore at this point start the continuous

process of presenting its case to its civilian superiors.

3. Phase 2: The reverse-engineering of

the decided outcome from its

establishment back to the present

situation. 23

The purpose of this is simply to identify all of the

component changes that will be necessary to accomplish

the desired transformation. If one or more components

are found to be impossible, then the overall goal needs to

be reconceptualized or reduced until it is practically

achievable.

Here sociopolitical and economic forecasting

techniques are essential. Present policy options must be

extended and extrapolated. The aggregate of these must

be analyzed into a cross-matrix to ascertain whether

there are any incompatibilities. Any developing

component-change must be reentered into the matrix to

ensure that the totality remains viable.

From each completed matrix a MW map emerges:

“how to get there from here”. As with Phase 1, this map

must be understandable by and acceptable to United

States decision-makers at all levels. A MW matrix must

stand on all of its feet to be effective, and if any one of

them is undermined, the matrix collapses.

Thus the consensus arrived at in Phase 1 must survive

Phase 2, which means that the general and ideal must

survive its translation into the specific and practical.

22 Everybody wants ta get inta de act. - Jimmy Durante

23 For a detailed discussion of Phase 2, see Chapter 8.

4. Phase 3: MW Attack. 24

The matrix is set in motion. Its components are

assigned to appropriate implementation units, and those

units delegate them further down to implementation

action elements.

A simultaneous, continuous feedback system is

instituted so that every action, inaction, success, and

failure is fed back into the overall MW matrix. If a failure

is examined and found to be correctible, the action is

retried until successful. If it is evaluated as uncorrectable,

and cannot be compensated for at higher-intermediate

levels, the MW matrix is again adjusted to reduce the

overall goal accordingly.

This process of feedback and matrix goal-reduction is

not to be understood as an “easy-out”. MW is just that: a

war. It is a deliberate effort to change the enemy. This is

rarely a simple or easy task. MW requires outthinking the

enemy at all times and stages of the conflict, and this is a

constant, demanding process. The MW matrix is no

good

if it is reduced to zero, or to a fiction of actual

accomplishment. It must be pressed forward, forced into

existence by the full will and skill of the United States.

Only where it is discovered to be intrinsically flawed

should it be modified.

5. Phase 4: MindWar Victory[25]

Once the MW matrix is achieved, formal victory is

declared and the war is immediately and absolutely

ended. This is a signal to the vanquished enemy that it is

no longer under attack, and to the United States

24 For a detailed discussion of Phase 3, see Chapter 9.

25 For a detailed discussion of Phase 4, see Chapter 10.

government and citizenry that no more assets are to be so

devoted.

The formal, unilateral declaration of peace is just as

important to the concept of MW as the earlier declaration

of war. Current PW eliminates both, with the result that

not only is the Constitution ignored but the nation and

the world not given a clear and unequivocal signal of

both:

- With the declaration of war, all responsibility is

turned over to the Defense Department. Exterior activity,

such as by the Intelligence community, ceases. This so as

not to interfere with the MW matrix.

- With the declaration of peace, both the United States

and the vanquished country know that the MW campaign

is finally and fully halted. International relations are

returned to normal diplomatic and commercial venues.

The Intelligence community can now be reengaged if

appropriate. [Cf. Chapter 3 concerning the role of

intelligence in MW.]

That's it.

Upon a first reading, one may be taken aback by the

apparent simplicity of this Phase-structure. This is not

only intentional but indeed essential. Recourse to the

current U.S. Army MISO26 manuals quickly induces

MEGO27; over the years PSYOP has become the darling of

innumerable staff studies, think tanks, and cartons of

eggheads. The result is something that no one can

actually use.

26 "Military Information Support Operations": since 2010, the

humorously transparent effort to disguise PSYOP with a soothing

euphemism. Occasionally confused with a Japanese soup, and

immortalized by a famous line in Stanley Kubrick's 1987 film *Full*

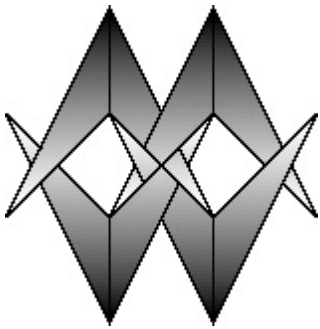
Metal Jacket.

27 MEGO: My Eyes Glaze Over [from reading material that is too

long, too complex, and too incomprehensible].

The concept and component phases of MW must be simple, easy-to-use, flexible, and intuitive. Its focus can be broadened and extended at progressively-higher echelons, but the techniques themselves must be as simple to use as a Boy Scout pocketknife. Only thus will MW be able to react instantly to changing conditions, and to remain two steps ahead of the enemy.

In Part II each of the MW branches and their functions are examined in detail. Then in Part III the five Phases of a MW campaign are discussed, to include the mixture of branch expertise necessary for their success.



Part II: Army War Branches

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Chapter 2: The PhysWar Branches

What is the spirit of the bayonet? **TO KILL!**

- U.S. Army Infantry School

A. The PhysWar Mission of the Army

The Army's mission is to fight and win our Nation's wars

by providing prompt, sustained land dominance across the

full range of military operations and spectrum of conflict in

support of combatant commanders. We do this by:

• Executing Title 10 and Title 32 United States Code

directives, to include organizing, equipping, and training

forces for the conduct of prompt and sustained combat

operations on land.

• Accomplishing missions assigned by the President,

Secretary of Defense and combatant commanders, and

Transforming for the future. 28

So states the U.S. Army's official website. What this

means in practice is that the Army is designed and

organized for PW through its backbone Combat Arms

branches: Infantry, Armor/Cavalry, and Field/Air

Defense Artillery. Often grouped with these are Aviation,

the [combat] Corps of Engineers and the Signal Corps;

and behind these are numerous “combat support” and

“combat service support” branches. In principle and

practice, they all exist to maximize the Army’s PW

combat power, which is to kill, capture, and/or destroy

28 http://www.army.mil/info/organization/

whatever is defined as “the enemy” by higher authority

(in practice the President and in theory the Congress of

the United States).

The other armed services - the Air Force, Navy, and

Marine Corps - have similar general mission statements

reflecting their operational environments. But it is

the

Army which focuses predominantly upon land

operations, and land is where people live and their means

of livelihood are established. As the Army is configured

and employed, so necessarily must follow the other

services.

B. “Special Operations” Branches in the

PhysWar Army

In addition to the traditional/established combat

branches of the Army, there presently exist three “Special

Operations” branches which, until the implementation of

MW, function simply to augment, support, and clean up

after PW campaigns. 29 Thus they are in effect, if not in

self-image, “battlefield janitors”.

The oldest of these, Civil Affairs Branch, was formally

established in 1955 as the Civil Affairs & Military

Government Branch, USAR, following a long history

of

less-formal, events-driven offices and organizations

within the Army to deal with post-PW civilian crises. In

1961 it was expanded into an Active Army branch as well,

though it remains accessible by post-commissioning

[officer] transfer only.

The other two branches - Special Forces and

Psychological Operations - came into being as "branch

immaterial" specialties following World War II. Thus

officers course-qualified for them retained their original

29 This book considers the recently-created Electronic Warfare

Branch as a combat support branch similar to the Signal Corps,

rather than a component of Special Operations.

branch affiliations, and normally returned to them after

temporary assignments to SF/PSYOP units. Special

Forces was finally formalized as a branch in 1987,

and

Psychological Operations 2006.

As reviewed in Chapters #3-5, CA, SF, and PSYOP

shared not only their “battlefield janitor” status, but a

distinctly non-destructive doctrinal orientation. CA was

expected to rebuild destroyed population infrastructures;

SF was to teach and train local military & paramilitary

individuals & groups; and PSYOP was to attempt to

control both civil & military audiences through

propaganda.

In the new MW environment, the relationship of these

three branches to the PW branches of the Army is

conceptually reversed. The “Special Operations” branches

- now evolved into new designs, functions, and names -

become the Army’s **initial and principal** means of

fulfilling its mission. The PW branches and their support

systems become a less-desirable alternative to be

employed only if MW fails. Indeed it is their very

undesirability - the prospect of the death, injury, and

destruction they inflict - that encourages all the more

interest in a MW solution by all involved groups and

individuals.

C. The MindWar Mission of the Army

Since its creation on 14 June 1775, the U.S. Army has

been an institution and an engine of death and

destruction, albeit and avowedly to preserve and protect

the United States and its citizenry. MindWar proposes to

change the Army's operational methodology to a

completely constructive and creative one, with its PW

power maintained and brandished as the same sort of

unthinkable deterrent as the nation's nuclear arsenal.

Thus other nation-states and nonstate groups will have

no alternative but to choose the MW option, which, once

they do, they will discover works entirely to their rescue

and regeneration.

The evolution to MindWar will be complete when the

arrival of any U.S. Army soldier, indeed any U.S.

servicemember, anywhere in the world is looked upon by

everyone present as a blessing.

Chapter 3: MindWar Branch30

[Formerly:

Psychological Operations Branch]

It’s kind of fun to do the impossible.

- Walt Disney

30 The MindWar Branch (MWB) insignia replaces the old PSYOP

Branch:

The crossed daggers, whose blades are in the Branch colors of

Negative Green and Cerebral Grey, glow from hilt to tip, signifying

MW's radiant power, and end in lightning bolts symbolic of MW's

control of the electromagnetic spectrum. The chesspiece knight is

portrayed as a swirling ghost, representing the hidden yet dynamic

nature of MW. Its image alternates between complete existence

(black) and nonexistence (clear), conveying not only its illusionary

presence but the chess knight's ability to move and strike

mysteriously. The horse's eye is red, as he is a horse of war. The base

of the chesspiece is struck with the Greek letters *psi* (the powers of

the mind) and *phi* (the universal symbol of perfection/the "Golden

Ratio"). Thus combined they convey the power of the human

consciousness raised to perfection. MWB unit members wear the

grey beret with all uniforms except the dress blue.

A. The Old Concepts

1. Psychological Operations

Psychological Operations (PSYOP31) is an often-

misunderstood term, and both it and its specialized

aspects will bear clarification prior to the discussion of its

role in the American military culture and its evolution

into MindWar. From the U.S. Army's final32 PSYOP

manual:

Psychological Operations (PSYOP): Planned

operations to convey selected information and indicators to

foreign audiences to influence their emotions, motives,

objective reasoning, and ultimately the behavior of foreign

governments, organizations, groups, and

individuals. The

purpose of Psychological Operations is to induce or reinforce

foreign attitudes and behavior favorable to the originator's

objectives. 33

2. Psychological Warfare

The related and more traditional term "Psychological

Warfare" had been retired to the Orwellian memory hole

by 2007, but previously:

Psychological warfare (PSYWAR) is the planned

use of propaganda and other psychological actions to

influence the opinions, emotions, attitudes, and behavior of

hostile foreign groups in such a way as to support the

achievement of national objectives. 34

31 **Not** "PSYOPS" or "Psy Ops"!

32 Before sanitizing its Field Manual titles to "MISO" in 2012.

33 FM 3-05.301, *Psychological Operations Process: Tactics,*

Techniques, and Procedures, 30 August 2007, Glossary-8.

34 FM 33-1: *Psychological Operations*. Washington, D.C.:

Department of the Army, 31 August 1979, page #H-3.

Note that in these definitions *per se* there is no

mention of “the truth” or of the United States’

commitment to it. They are simply “mission-oriented”

definitions. To be sure, they could be phrased thus to

encompass the PSYOP and PSYWAR of all nations, not

just the United States. The implication of their definition

thus in U.S. PSYOP manuals, however, is that this **is** the

way **we** look at them.

3. Propaganda

The stock-in-trade of pre-MW PSYOP was

propaganda, which is:

... any form of communication in support of national

objectives designed to influence the opinions, emotions,

attitudes, or behavior of any group in order to benefit the

sponsor, either directly or indirectly. 35

Despite exhaustive efforts to “respectabilize” it,

propaganda as a concept still labors under the negative

image Joseph Goebbels and his Propaganda Ministry

created during the Third Reich. Goebbels’ passion for the

utility of propaganda led him to an arrogant contempt for

uncontrolled, purposeless information. In his eyes the

motivational and indoctrinational goals of the German

propaganda effort fully justified the complete selection

and packaging of information as might be convenient or

expedient:

Success is the important thing. Propaganda is not a

matter for average minds, but rather a matter for

35 *Ibid.* FM 3-05.301, *op. cit.* , page #Glossary-8.

the MISO-

generation manual, FM 3-53, January 2013, continues this “Army”

definition but notes that the Joint Service definition (JP 3-13.2) now

restricts “propaganda” to “adversary communication, especially of a

biased or misleading nature” (page #Glossary-10).

practitioners. It is not supposed to be lovely or theoretically

correct. I do not care if I give wonderful, æsthetically elegant

speeches, or speak so that women cry. The point of a political

speech is to persuade people of what we think right. I speak

differently in the provinces than I do in Berlin, and when I

speak in Bayreuth, I say different things than I say in the

Pharus Hall. That is a matter of practice, not of theory. We

do not want to be a movement of a few straw brains, but

rather a movement that can conquer the broad

masses.

Propaganda should be popular, not intellectually pleasing. It

is not the task of propaganda to discover intellectual truths.

It is thus not surprising that today, in most people's

eyes, "propaganda" has simply become a synonym for

utilitarian unconcern with the truth. 36

In the above-cited American definition, the standard

by which propaganda is measured is a mission-oriented

one, in which "national interest" is the determining

factor. Once more this definition can be excused as

applicable to all propaganda, not just that of the United

States; but in that case the door is again left open for the

U.S. to utilize propaganda per that same rationale. At

least up to 1979 [but, curiously, absent from all

subsequent manuals] the Army made the following

statement concerning its propaganda:

U.S. Army propaganda is based on a strategy of truth. It

seeks to strengthen or create a favorable image by

emphasizing the credible truth. This is so because the

complete truth is frequently not believable by the target

audience.

Dedication to the truth does not imply that a full

recounting of facts is required or advisable. Facts to support

certain themes may be selected while others may be

36 “The United States has no propaganda to peddle, since we are

neither advocates nor defenders of any dogma so fragile or doctrine

so frightened as to require it.” - President Lyndon B. Johnson, at the

swearing-in of USIA Director Leonard Marks, September 1965.

excluded. The propagandist reports those facts that present

his side in the best light ... 37

What differentiates a “**strategy** of truth” from just

“**the** truth”? Is the truth uttered merely because it is

thought to be less vulnerable than lies, or because

of a

commitment to it that is above and beyond motives of

advantage or expedience? And is the selective

presentation of facts [and exclusion of others bearing

upon the situation] justifiably considered “the truth” -

even if done to enhance the “credibility” of a message to

an audience? 38

In traditional “battlefield janitor” MISO, propaganda

frequently takes the form of simple, crude messages

directed at low-level PW combatants, coaxing them to

retreat, defect, or revolt. The motivations invoked are

similarly basic: fear, greed, comfort, personal safety,

vengeance. Its effectiveness is directly proportionate to

battlefield conditions: victorious soldiers will ignore it,

while defeated ones will clutch at it. Either way it is

recognized as something inherently insulting and

shameful to the recipient - an image which reflects back

upon its ostensible source: the United States.

Dissemination of crude propaganda also undermines

the effectiveness of any higher-echelon actions targeting

leadership, simply by springing from the same source. If

the United States is perceived to be cynical and

contemptuous on one level, it will be seen through this

lens on all levels.

37 FM 33-1, *op.cit.*, page # 11-7.

38 “Credibility and truth do not necessarily march in step in

psychological warfare. What is said, written, printed or broadcasted

in the field must be credible within the terms in which it is projected;

it need not necessarily be the truth in every instance. In fact the truth

can in certain circumstances defeat credibility.” - Charles Roetter,

Psychological Warfare (London: B.T. Batsford Ltd, 1974).

Propaganda's effectiveness is inversely proportional to

the degree of belief and behavior modification it

proposes. To understand this, the propagandist must

realize that people do not "change their minds"; rather

they reinterpret and reevaluate their existing thought-

patterns of reality as they are so motivated.

4. The Shades

Confusion over the terms "white", "grey", and "black"

propaganda is common, so it may be helpful to review

their definition as well before proceeding further. Note

that all three shades of propaganda are **source**-

determined. The color-coding does **not** refer to the

truthfulness of the propaganda message **itself**:

White propaganda is propaganda in which the source

is openly and accurately stated.

Grey propaganda is propaganda in which no source is

stated.

Black propaganda is propaganda in which the source

is deliberately and explicitly misrepresented. 39

5. General Parameters

What is evident in the above definitions is that PSYOP

as a tool is generally understood to be **mission-**

justified, and further that its potential use includes

deliberate falsehood.

These features do not in themselves invalidate PSYOP

as a U.S. policy option, any more than a rifle's potential

for unethical use invalidates its place as a tool in support

39 *Ibid.*, page #11-2. In 2011 the Joint Chiefs of Staff officially

replaced the traditional "Black/Grey/White" terms with "concurring

or organizational attribution/delayed attribution/ nonattribution",

ostensibly for further PSYOP image MISO-sanitizing. (CJCSI

3110.05E, 30 September 2011). This book uses the

traditional

terminology.

of ethical ends. What **is** important is that, like the rifle,

PSYOP can be used unethically just as easily as it can be

used ethically. The mere fact that it is the United States

who employs it does **not in itself** validate it from an

ethical standpoint.

6. Beyond Propaganda:

The Influence Continuum

The rationale for propaganda is that if a believable

message is delivered to an audience, that audience will

modify its behavior accordingly. This is based on two

assumptions: that people construct their beliefs and

attitudes by reason, and that they can be further inspired

to act in furtherance of them by reason.

As examined below under “E. Thought Architecture”,

this is a fatally-flawed misapprehension. 95% of human

thinking is subconscious, and further takes the form of

response to accustomed patterns. Only the remaining 5%

is conscious, and only part of that is the consequence of

reason (e.g. algorithmic).

In his current examination of the science of PSYOP,

Dr. Gregory Seese rejects the usefulness of propaganda

entirely; indeed the “P-word” is not mentioned even once

therein. 40 Within the realm of conscious/reasoned

thought, Seese identifies a five-stage “influence

continuum”, from the least to the most forceful: (1)

Information & Education, (2) Persuasion, (3)

Compliance, (4) Coercion, and (5) Thought Reform. In

PSYOP campaigns the first four of these may be

employed both independently and concertedly as the

situation demands them, with their effectiveness

40 Major Gregory S. Seese, Psy.D., *The Science of Influence: A Primer*

for Psychological Operations (v3.3), 2013).

measured strictly by any consequent change in target

audience **behavior**.

Level 5 (Thought Reform) is the Continuum's

theoretical extreme, but because of the intense

psychological pressure involved must **not** be used by the

United States. It is perhaps best exemplified by the

"brainwashing" torture notorious during the capitalist/

communist Cold War, and thus results more in severe

mental damage than in any useful or productive

behavioral modification.

Level 4 (Coercion) is also MW-prohibited, since it is a

somewhat imprecise level extending from "PSYOP of the

deed" [as in compel people to safety when they are faced

with battlefield danger] to the MW-unacceptable

extremes of physical threats or harm to force obedience.

Thus mere changing of beliefs or opinions, as

attempted for instance in surveys or interrogations, is

inadequate. What is material and relevant is action,

specifically action commenced and changed in

cooperation with the campaign objectives.

The crude instrument of propaganda has no place in

this continuum; at none of its levels is there distortion,

omission, or falsification of information concerning the

message. The graduated emphasis is dictated more by

available-time and -resource constraints: In a PW

battlefield environment, for instance, there is obviously

little time for leisurely education and more of an urgency

for essentially-succinct instructions.

Within the universe of MW, Seese's continuum

pertains to Liminal Involuntary Psycontrol (LIPC).[41] In

this area it is the most comprehensive formula for

obtaining behavioral results, and in situations of extreme

urgency and pressure quite probably the most practical

41 See E.3 below.

and productive. The subliminal realms (SLIPC) generally

require much more time, precision, and intricacy.

B. Key Principles of the American Military

Culture

PSYOP's place within the Army is a function of the

generally-accepted values of that institution, which in

turn represent what the Army perceives as its proper

posture within the culture of the United States generally.

Key principles of the American military culture include:

1. Primacy of the Constitution

The existence and actions of the military are held to

be justified by [and in defense of] the United States

Constitution. It is significant that the oath of an American

serviceman is to **this** document, **not** to a particular

individual, office, government, or administration. The

effect of this orientation is to place the military at least

theoretically within an “ethical universe” that is more or

less purely Lockean.

John Locke (1632-1704) was responsible for the

doctrine that all government should be limited in its

powers and exists only by consent of the governed. He

introduced the concepts of “inalienable rights” (which

cannot be contracted away to the government or anyone

else) and that “all men are created equal”.

Locke based his political philosophy upon reason,

paying lip service to rational ideals. He wanted to build a

system that would reflect “basic man” rather than one

which sets ideals and expectations for him that he cannot

reach. The advantage of this kind of system is that it

never overreaches itself and rarely falls victim to

hypocrisy of a structural sort, since not much except

cooperation and stability is expected of it. The

disadvantage is that it is a difficult system to improve by

inspired or intellectual leadership, since political power is

concentrated in majority opinion - which tends to be

sluggish, conservative, complacent, and apathetic - unless

a crisis shocks it into action. Political power can be

corrupted through the economic, social, or demagogic

manipulation of the people.

The “self-evident truths” in this perceptual universe

are accepted as articles of faith which need no

argumentative justification.

Indeed to question the assumptions underlying the

Constitution would be viewed as a kind of quasi-religious

heresy - as indeed it is from a philosophical perspective.

The social-contract theorists of the Enlightenment held a

vague, general disbelief that God, if he were presumed to

exist, would disregard the operation of natural laws to

take an interest in the behavior of individual human

beings for better or worse. Generally termed *Deism*, this

belief-system included such Founding Fathers as George

Washington, Benjamin Franklin, Thomas Jefferson,

James Madison, Alexander Hamilton, and Thomas Paine.

They therefore designed ideal governmental systems in

which human reason was preeminent, with traditional

Judæo/Christian divine influence being relegated to a

ceremonial and symbolic role in actual political decision-

making.

2. Individual Ethics

Ethics, alternatively called **moral philosophy**,

seeks to distinguish what is good from what is bad and to

formulate justifiable reasons for making such

distinctions. **Philosophy** generally refers to the rational

examination of an individual's or group's core principles.

As a branch of philosophy, ethics is a **normative**

science; that is, it seeks to identify principles of good and

evil that transcend social, cultural, or political convention

(social contract theory).

Beyond a merely normative approach to ethics is

metaethics, which seeks to investigate normative

currency-terms such as "good", "evil", "justice", "ought",

"right", and "wrong". The neutrality and objectivity of

metaethics presume that such terms are not

dependent

upon moral beliefs (such as religion). The metaethical

concept of **naturalism**, advanced by theorists such as

John Dewey and Herbert Spencer, posits that moral

terms have a basis in scientific fact. **Intuitionists** agree

that moral terms have an external, reliable basis but

attribute it to self-evident (“I know it when I see it”)

qualities.

Challenging intuitionists and naturalists are **moral**

skepticists who insist that moral terms are completely

arbitrary. **Emotivists** claim that such terms have no

capacity for being true or false in themselves, and that the

people who use them are simply stating their emotions

about an issue. **Subjectivists** maintain that moral

judgments state subjective facts only about attitudes, not

the objects of those attitudes. And **Imperativists** insist

that moral judgments are actually “commands” in

another guise, hence do not focus at all on criteria of

truth or objectivity.

When even its basic language terms are so fraught

with controversy, normative ethics is off to a rough start.

Beyond this are arguments over the criteria for making

any kind of moral judgment. **Teleologists** maintain that

the morality of an action is determined solely by its

consequences. Some teleologists, such as Plato, insist that

the perfection of the self is the correct consequence;

hedonists say that it is mere pleasure; utilitarians counter

that it must be the greatest benefit to society.

Theologians, such as Aquinas, Luther, *et al.* , dispense

with teleology altogether in favor of obedience to

proclaimed or perceived morality from a God or gods.

The sharpest attack on ethics generally comes from

egoists such as Thomas Hobbes and Friedrich

Nietzsche

(*cf*. his *Genealogy of Morals*), who consider all ethics as

verbal camouflage to conceal the reality that all actions

are merely in the interest of the stronger (who by that

same strength dictate all definitions of “justice”, “right”,

etc.). The egoist position was represented in the Platonic

Dialogue *The Republic* by Glaucon, and went on to form

the basis for Enlightenment “social contract” theories

(Hobbes, Locke, Rousseau), wherein “justice” and related

terms became just matters of agreement and contract

between the people of a society.

Accordingly it is not surprising that practical

problem-solvers shy away from metaethical issues and try

rather to address questions in terms of what are generally

called **descriptive ethics** - the customs and

standards

of a given culture which serve as measurements of

rightness and wrongness within that culture. An

acceptance of descriptive ethics as ethics leads to an

attitude of **ethical relativism**, according to which there

is no standard for judging right and wrong apart from the

cultural environment of specific situations. Hence the

killing of humans by humans may be “ethical” if

sanctioned by a judge or national sovereign, but the

identical act may be “unethical” if undertaken by an

individual, regardless of reasons.

Until the Enlightenment of the late-17th and 18th

centuries, ethical philosophy was completely metaethical;

standards of good and evil were accepted as being

prescribed by one or more divinities or divine principles

(Egyptian *neteru*, Platonic Forms). It was humanity’s task

not to determine ethics, but rather to understand and

obey divinely-ordained ethics.

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Inherent in the American military culture, at least

theoretically, is the responsibility of each individual for

his own ethical behavior - and for the issuance of ethical

commands to subordinates. Although the oath of military

service also stipulates obedience to superior authority,

this is theoretically subordinate to one's personal ethical

responsibility and cannot be used to excuse unethical

acts. This, of course, was raised to the level of explicit

doctrine as a consequence of the post-World War II

Nürnberg trials, in which German officials had

unsuccessfully argued that their oaths of obedience to

Adolf Hitler superseded, hence excused actions on their

part which outraged prevailing Western norms.

The word "theoretically" appears twice in the above

paragraph for a deliberate reason. Although the so-called

“Nürnberg Principle” is officially accepted by the United

States, it is a difficult standard to apply [or enforce] in

practice.

The reason for this difficulty ought now to be clear: It

requires individuals to make decisions according to

ethical criteria which they do not understand save as

vague articles of faith. The best that can be hoped for is a

Stoic reliance upon impressions of situations to be

reliable ones.

Stoicism was a philosophical system holding that it is

man's duty to freely conform to natural law and his

destiny, that virtue is the highest good, and that the wise

man should be free from passion, equally unperturbed by

joy or grief. First introduced by Zeno, a somewhat

mysterious Phœnician/Egyptian (336-264 BCE), it was

later espoused by Chrysippus, Cicero, Seneca, Epictetus,

and Emperor Marcus Aurelius of Rome.

In the “social contract” atmosphere of the

Enlightenment [and American Revolution], judgment of

such situational impressions was generally taken to be

based upon what the philosopher David Hume

(1711-1776) described as “prevailing passionate custom”.

According to this standard, reason may be used to

discover the “fitting” - the most practical or sensible

approach - but not the “morally good”. Hence virtue and

vice are products of sentiment. Virtue is not approved

because it is virtue; it is considered to be virtue because it

meets with passionate approval.

Even with such conventionalized guidelines, it is

difficult for a soldier, particularly of junior rank and/or

limited education, to venture an ethical judgment

overruling that of a senior. There is always the excuse

that the senior is presumed to be aware of [and have

taken into consideration] aspects of the situation of

which the junior is ignorant.

3. *Law of* [PW] *War*

The United States has devoted an extensive and

exhaustive publication - the *Law of War Manual*,

published 2015 by the Department of Defense General

Counsel - in support of PW ethics.

Unfortunately the same *Manual* blanket-exempts the

United States from compliance with it, reducing it to a

mere propaganda exercise:

This manual represents the legal views of the

Department of Defense. This manual does not, however,

preclude the Department from subsequently changing its

interpretation of the law.

Although the preparation of this manual has benefited

from the participation of lawyers from the Department of

State and the Department of Justice, this manual does not

necessarily reflect the views of any other department or

agency of the U.S. Government or the views of the U.S.

Government as a whole.

This manual is not intended to, and does not, create any

right or benefit, substantive or procedural, enforceable at law

or in equity against the United States, its departments,

agencies, or other entities, its officers or employees, or any

other person. 42

4. Worth of the Individual

As the individual is placed at the center of the

Lockean universe, being in effect a “sacred object”, each

individual’s ethics are an essential personal

responsibility. In certain other cultures the

individual is

considered to be a mere component of the state, or of a

class, or of an ethnic group. In such cases the right and

responsibility to determine and judge ethics is similarly

removed.

This point is related to that discussed immediately

above (the Nürnberg Principle), but is separate in that it

tasks each individual to be ethical, whether or not

commands from a superior are involved.

Within the American military - most conspicuously in

the officer corps - there is a further expectation that

professional ethics be acknowledged and observed.

These ethics are couched in terms of one's responsibility

to one's service, fellow servicemembers, and country.

They do not address ethics beyond the Lockean universe,

and indeed it would probably be worrisome to the nation

if they did. The armed forces exist to preserve and protect

the United States as it is defined by the Constitution, after

all - not to presume to judge that definition.

To the extent that American military thinking is thus

bounded by Constitutional values, military leaders are

uncomfortable venturing outside that ordered

environment. Conventional military wisdom is simply to

war against and defeat those who think and act in ways

that are perceived as an “unacceptable” threat to the

42 *Department of Defense Law of War Manual*. Washington, D.C.:

Office of General Counsel, Department of Defense, 2015, page #1,

¶1.1.1.

United States, with the expectation that they will then see

the error of their ways and be converted to “right

thinking”. Persistent rogues will be dispatched. The

psychology is essentially similar to that of the medieval

Crusades, wherein it was thought entirely proper to win

converts to Christianity - or Islam - at swordpoint.

5. Civilian Preeminence

The United States incorporates the principle of

civilian superiority to the armed services. The effect of

this from an ethical perspective is to place a certain

escape-hatch between military leaders and their

responsibility to Constitutional values.

While the Nürnberg principle forbids the military to

relinquish personal ethical responsibility for their

decisions, the civilian government can cite its

Constitutional superiority in support of its prerogative to

“interpret” said ethics. At the national level it would be

unacceptable for a military leader to challenge that

presumption [and it must be borne in mind that

controversial issues are rarely clear-cut ones where the

Constitution is concerned].

As a practical matter the Constitution is what the

executive branch of the government **says** it is, except in

those occasional instances where what amounts to a

“priesthood” of this surrogate divinity - the Supreme

Court - assumes the prerogative to **interpret** the

Constitution, much in the same way that ancient

Egyptian priests sought to interpret the will of Amon-Ra

or that medieval scholars sought to interpret Christian

scripture through canon law.

6. The Continuing Ethical Challenge

What the four principles discussed above illustrate is

that it is no easy matter to determine or apply ethics

within the American military culture. Ethics is an elusive

concept whose very vagueness leaves the individual

uncertain as to just what his actual responsibility is,

to

say nothing of how he should apply it.

C. PSYOP: "UnAmerican But Necessary"

What does all this have to do with PSYOP?

To be effective in his art, the PSYOPerator **must**

venture beyond the Lockean universe, and he **cannot**

allow his assessments of competitive universes to be

distorted by Lockean faith-based values.

If he condemns a competing ideological universe,

such as Marxism, *a priori* simply because it **is** a

competitor, he has safeguarded his orthodoxy within the

American military culture - but he has also lost the ear of

non-Americans who do not look at socio/political/

economic reality through Locke-tinted glasses. To be

effective and credible, a PSYOP challenge to Marxism

must evaluate it rationally and then propose a rational

alternative to it which is conceptually and demonstrably

superior. To respond only with an indignant

denunciation else is merely to indulge oneself in the

equivalent of emotional name-calling, which may be

satisfying and reassuring but does **not** adjust matters

towards the solution of an international/ intercultural

impasse.

By its very nature, then, PSYOP sticks in the craw of

American political culture - and of its conventional

military establishment. To reach through the body into

the mind with the intent of manipulating it is somehow

held to be an “unclean” science, a kind of Black Art

practiced by mad scientists - but **not** by straightforward,

decent Americans. 43 We have consoled ourselves that we

do it not because we want to, but only because the “other

side” does it and we have to counter them. 44

Once you allow a dog to consider it acceptable to

attack human beings (for instance burglars), a threshold

has been crossed which changes forever the human-dog

relationship. The human can never see his dog in quite

the same way once it has tasted human flesh.

[Presumably the dog also sees humans, including his

master, somewhat differently.] Since PSYOP is

conspicuously outside the norms of the American military

culture, its practitioners also carry something of a taint.

It would be even more of a taint if they were perceived

[or allowed] to develop their arcane art to its potential

limits, but [until the advent of MindWar] they are not.

Like a sentry-dog on a leash, PSYOP is not allowed to

“run wild”, adjusting values, thoughts, and behavior

according to unorthodox and mysterious criteria. It has

been placed firmly and decisively in support of

“normal/

traditional” military operations as a “combat support”

43 “Psychological Warfare has always rested as an uneasy activity in

democracies, even in wartime. It is partly to do with the suspicion

that using the mind to influence the mind is somehow unacceptable.

But is it more unacceptable to shoot someone's brains out rather

than to persuade that brain to drop down their weapon and live?” -

Philip M. Taylor, *Munitions of the Mind* (Manchester: Manchester

University Press, 2003, 3rd Edition).

44 “We occasionally do very wicked things, and in our weighing up

the moralities we rather go in for dishonest comparisons; after all,

you can’t compare the ideals of one side with the methods of the

other, can you now?” - Control to Alec Leamas, in John Le Carré’s

The Spy Who Came In From The Cold (New York: Pocket Books,

1963).

“[U.S. Army PSYOP includes] unpardonable methods of

ideological sabotage including blackmail, provocation, and terror.” -

T. Belashchenko, “‘Black Propaganda’ from Fort Bragg” in *Sovetskiy*

Voin. Moscow, June 1980, pages 46-47.

element - a “battlefield janitor” of PW’s emotional

stresses, fears, and susceptibilities.

In practice this has severely limited the effectiveness

of military PSYOP as a means to change the ideological

and ethical opinions of the enemy; it renders PSYOP

useful only as a means to communicate surrender

messages to opposing forces on the battlefield, or to issue

controlling instructions to civilians in the area.

“Orthodox” themes reaching beyond such simple, direct

messages are quickly perceived as sloganistic, hence

discounted by all but the most primitive audiences. The

technique of interviewing captured or surrendering

recipients - at the implicit end of a gun-barrel - is unlikely

to elicit sincere comments as to the effectiveness of such

propaganda; self-interest dictates an answer contrived to

be pleasing to the interrogator.

The final disgrace of PSYOP came in 2010, when the

Army renamed its Frankenstein's Monster from "PSYOP"

to "Military Information Support Operations" (MISO) -

fooling no one, of course, except the renamers

themselves.

D. Evolution to MindWar Branch

The new MindWar Branch (MWB) not only

permanently retires PSYOP/"MISO"'s role as an

embarrassing "battlefield janitor", but emplaces it at the

very center of future Army operations. Henceforth all

Army missions begin with MW campaigns, with PW

operations initiated only in the event of MW's

failure.

MWB functions as the “controlling brain” of the MW

campaign, determining, evaluating, and modifying the

subject-situation conditions causing the problem. During

the detection, evaluation, and preparation Phases of the

campaign (Phases 0-2), it accomplishes this through the

means outlined in Sections #F & G of this chapter. Once

and only if sufficient subject adjustment has been

accomplished, the on-site human components of the MW

campaign - first MetaForce (Chapter #4) and then

ParaPolitics (Chapter #5) are inserted. At all times

following such insertion, MWB maintains its “umbrella”

over the entire environment, further adjusting it as

necessary. It does not close this umbrella until all on-site

MW assets are removed.

The old PSYOP doctrine called for techniques to

induce confusion, fear, and obedience in the face of U.S.

PW operations. It made liberal use of secrecy, lies,

rumors, deception, and anything else to degrade and

demoralize the faceless, human-dignity-undeserving

“Enemy”. It sought to incite alienation and if possible

defection from the Enemy of its soldiers and civilians

alike, thus fragmenting the underlying political and social

system.

MWB has nothing to do with any of this. It never lies

or selectively distorts the truth. It respects every human

being as having the same worth, dignity, and right to “life,

liberty, and the pursuit of happiness” no matter what his/

her nationality or culture. It does not disrupt existing

social or cultural institutions. The “Enemy” in MW is

never other human beings; it is the problem which has

caused such humans to destabilize their behavior

dangerously or destructively.

Thus MWB, when conducting a MW campaign, does

so actively and continuously **with** influential humans

from the subject situation, **not** against them. The result is

a solution both understandable by and satisfactory to the

native population indefinitely after the MW campaign

ceases and all U.S. assets are withdrawn.

We next turn to the operational universe of MWB, and

the tools it uses therein. This involves the nature and

functioning of human thought processes and the

techniques (“Psycontrols” [PC] or PSYCONs) used both

separately and in combination to influence these.

E. Thought Architecture

In order to influence and control the human mind,

MW must first know how thoughts are inspired and

constructed. This requires an identification of the two

types of thought emergence: the **unconscious** and the

conscious. Despite the fact that 95% of thinking is

subconscious, most people assume that their opinions,

ideas, and conclusions are all conscious decisions. [45]

Indeed much of traditional MISO is based upon this

assumption: that it is the deliberately-constructed ideas

of an audience which are the target. This is why such

campaigns are so ineffective.

1. Unconscious Thought

a. Prevalence

When a human perceives a situation, action, and/or

other humans, an instant, unconscious framing of the

sensation occurs before there is any conscious reaction or

evaluation. Indeed it is the very immensity and

habituation of this framing that makes it unnoticeable

and unremarkable. Thus the sound of gunfire in the

vicinity of one's home elicits alarm, while near a military

rifle range it would not. Approaching an intersection

triggers accustomed expectations of vehicular and

pedestrian behavior, the sequencing of traffic lights, and

lane/crosswalk pathways.

45 Cf. Leonard Mlodinow, Ph.D., *Subliminal: How Your Unconscious*

Mind Rules Your Behavior (New York: Pantheon, 2012).

As an individual encounters different surroundings

with different inhabitants, instant classification of them

takes place; this is sometimes called "instinct" or

"assumptions taken for granted".

This picture is also assumed to be common to all who

experience it, but it is in fact markedly unique to

each

individual. The sum total of all one's cultural

indoctrination, education, experiences, prejudices,

desires, and emotions serves as the lens through which it

it is "perceived as reality".

While the concept of unconscious thought extends

well back into antiquity, it received its first modern

appreciation from the philosopher Immanuel Kant

(1724-1804). Bishop Berkeley's **subjective idealism**

had held that nothing could be known objectively - that

knowledge is limited to subjective impressions. Kant

refines this into what is called **critical idealism**, in

which human thought is subdivided into **sensation**,

understanding, and **pure reason**. Sensations and

understanding of them and consequences of them can be

proven, Kant says, but pure reason (concepts

unsupported by sensations) cannot be conclusive. It is

"beyond causality". It is the first two processes -

sensation and the overlay of understanding upon that

sensation - which result in Kant's "construction of

reality".

This "reality" contains predispositions concerning

physical surroundings, such as one's like or dislike of the

terrain, climate, elevation, level of development, etc. It

also includes assumptions concerning the population,

both individually and *en masse*, of which some are

politically and culturally acceptable and others not. For

instance race, religion, sex, the role of the genders,

slavery, economic systems, and political ideologies are all

factors with extremely powerful influence, but about

which open discussion is severely constrained by

convention and taboo. Identifying and overcoming such

taboos are a major challenge to MWarriors not just in

Phase 1 but throughout the entire MW campaign. But it is

a challenge which cannot be avoided or sanitized if the

MW campaign is to succeed.

b. Pattern Thinking

Unconscious, non-deliberate thought manifests itself

not in articulated expressions or ideas, but in overlays or

"patterns" into which the sensory impressions are placed

and assumed to have significance. 46

So strong are these patterns that it is pointless to

think of "reasoning" or "arguing" people out of them. At

most individuals or groups can be forced or enticed to

not-comply with them temporarily, but as soon as the

threat or bribe is removed, the "reality"-patterns will

reassert themselves.

Societies frequently see such patterns articulated as

traditions, norms, or other expressions of dominant

values, often reduced to simplistic dogma, slogans, or

ideologies.

2. Conscious Thought

Distinct from the unconscious is consciousness, which

accounts for the remaining 5% of human mental activity.

It is generally divided into two realms:

46 With a political, social, and cultural context, cf. in particular

Valerie M. Hudson, Philip A. Schrodt, & Ray D. Whitmer, *A New*

Kind of Social Science: The Path Beyond Current (IR)

Methodologies May Lie Beneath Them. Montreal, Quebec, Canada:

International Studies Association, March 26, 2004.

http://web.ku.edu/~keds/papers.dir/ forecasting.html

a. Algorithmic

Algorithmic thought (Plato's *dianoia*, Hegel's

"dialectic idealism") is what is normally understood

as

logical or observable reasoning: a math problem or the

speed of a nearby car. Unlike pattern-thinking,

algorithmic thinking is conscious, deliberate, effort-

demanding, and transitory: the moment a particular

stimulation no longer demands it, an algorithmic thought

retreats into increasingly-vague memory, then if

sufficiently ignored it eventually disappears.

Traditional MISO propaganda is so ineffective

because it is algorithmic; it makes arguments for

reasoned behavioral changes, not recognizing nor

appreciating the dominant power of the unconscious

patterns governing that behavior.

b. Conceptual

Conceptual thought (Kant's "pure reason", Plato's

nœsis, Nietzsche's "horizon building") begins from the

apprehension of one's conscious self as an existential

reality: the *ba* of ancient Egypt, the *psyche* of the Greeks,

the Golden Flower of the *Tao*, the soul of Judæo-

Christianity, identifying, in the words of Dr. Raghavan

Iyer, "... not the shadowy self or false egoity which merely

reacts to external stimuli. Rather there is that Eye of

Wisdom in every person which in deep sleep is fully

awake and which has a translucent awareness of self-

consciousness as pure, primordial light."

Conceptual thought then extends to ideas, envisions,

and expressions radiating creatively from that

affirmation. While central to the very essence of

humanity and its innate value independent of all

utilitarian concerns, the soul is unidentifiable to and

untouchable by MW; nor is it of MW concern. It exists in

metaphysics, while MW is interested in the unconscious

and algorithmic-conscious analysis and control of the

mind.

This quality of thought is the subject of the author's

companion book *MindStar*.

F. Liminal Methods

The situational participants may be contacted directly

and overtly by the MW team, informed of the team's

assigned goal, and invited to cooperate in achieving it. If

this sounds like an odd, even naïve way to fight a war,

consider that many international conflicts are the result

of misunderstandings, narrowly-focused vision, and

emotional grandstanding. If conflicts can be objectively

and comprehensively defined, and the situational

condition identified as something whose resolution is

advantageous and prestigious to the conflicted

participants, that is the simplest and most direct path to

completion of that MW-Matrix component.

1. Voluntary Psycontrol (VPC)

If a cooperative consensus cannot be reached, the

team must identify the factors preventing it and attempt

to correct or remove them. These may be simple or

complex, expensive or incidental financially, and/or in or

out of the direct control of the target actors. If the MW

team can resolve these by its own skill, and with

financial/materiel assets accessible to it, it should

continue its efforts.

2. Involuntary Psycontrol (IPC)

If a cooperative consensus cannot be created, the MW

team proceeds to create consensus by MW technology:

involuntary Psycontrol (IPC) of the enemy actors. IPC

takes two forms: Liminal (LIPC) and Subliminal (SLIPC).

3. Liminal Involuntary Psycontrol (LIPC)

a. The Influence Continuum

The primary vehicle for liminal IPC (LIPC) is the

Influence Continuum (described in #A.6 above), which

supersedes the old Black/Grey/White propaganda

methodology and model. A tailored Influence Continuum

may be directed towards either the situation participants

themselves or other individuals or groups who can

influence those participants in the desired direction.

Normally the least forceful of the Continuum stages

necessary to achieve cooperative stabilization will be

employed, and the LIPC component of the MW campaign

coordinated with the others towards the common,

immediate goal of the *áristos*.

MW LIPC is effective because it first identifies the

governing thought patterns, then stimulates individuals'

core reality-lenses to interpret them in the desired way.

The next evolution in LIPC will be to electronically

map

thought patterns which have the same impact among all

humans sharing them, and to artificially generate and

transmit them to target groups through electronic

media. 47

47 Cf. “Neuroscientists Unlock Shared Brain Codes”, Medical Press,

October 20, 2011.

http://medicalxpress.com/news/2011-10-neuroscientists-brain-

codes.html

b. Liminal Involuntary Psycontrol

Constriction

Beyond direct LIPC communication, desired courses

of action may further be encouraged by the removal or

limitation of alternatives. If a conflict entity is

considering PW, for instance, constriction of its financial

resources and/or military supplies may make this option

impractical. Where possible, such choice-constrictions

should be done without explanation or publicity, so as not

to highlight them as PW threats or actions. The sole

purpose of such constrictions is to channel the conflict

participants toward a MW solution.

The inverse of alternative constriction - enticements

or promises of rewards for LIPC cooperation, such as

economic or military aid - should be avoided. Such

bribery discredits the LIPC process in the eyes of both

participants and onlookers, and opens the door to

insincere, *pro forma* results subject to contemptuous

discard the moment such bribes are delivered. Rewards

for a successful LIPC operation come about naturally and

incidentally, in which case respect and appreciation for

the LIPC solution will be that much stronger and more

durable.

G. Pre-MW "Mind Control" Attempts

The last half of the Twentieth Century saw numerous

experiments in thought-control and extrasensory

perception (ESP), some sponsored by various U.S.

government agencies. Their common characteristic is

that they did not work; they were all attempts to control

thought at its expression, not its construction. Briefly

summarized:

1. MKDELTA/MKULTRA/MKSEARCH

The CIA's and Defense Department's "mind control"

experiments of the 1950-70s were an effort to achieve

LIPC through drugs and other invasive means, which in

the case of drugs resulted only in confusion and

disruption of the human brain's neurological functions.

This series of programs completely missed the point

that

thoughts are the manifestation of mental cohesion, not

disintegration (which, since it harms the subject, is

impermissible in MW). 48

2. Project Stargate/ESP

Beginning in 1973 first the CIA, then the NSA, and

finally DOD embarked upon a $20 million series of "ESP"

experiments together with the Stanford Research

Institute (SRI). 49 Originally entitled "Project Scanate", 50

in 1995 it was retitled "Project Stargate". 51

48 Cf. John Marks, *The Search for the "Manchurian Candidate": The*

CIA and Mind Control (New York: New York Times Books, 1979).

MKULTRA was established by the CIA in 1953 as a successor to the

1952 MKDELTA. Its purpose was to explore various means of

controlling human behavior, of which psychedelic drugs such as LSD

were merely one option. Cf. Martin A. Lee & Bruce Shlain, *Acid*

Dreams: The Complete Social History of LSD: The CIA, the Sixties,

and Beyond (Revised Edition) (New York: Grove Press, 1994). In

1965 DOD initiated a successor to MKULTRA named MKSEARCH,

which was limited to drug-behavioral modification only. It was

terminated in 1973. Cf. *Congressional Record*, Subcommittee on

Health & Scientific Research of the Committee on Human Resources,

September 20, 1977, “Human Drug Testing by the CIA, 1977”.

49 SRI is not connected with Stanford University.

50 Inspired by the then-sensational “Watergate”.

51 Inspired by the then-sensational 1994 science-fiction film

Stargate, though that film did not contain any ESP themes.

Stargate attempted “remote viewing” experiments,

which failed due to the simple fact that the transmission

of visual information to the brain does not occur outside

of the visible electromagnetic spectrum (EMS),

approximately 400-790 THz. It is impossible for EMS

waves in this range to survive coherently through

atmospheric interference at the extensive distances

proposed by SRI. Moreover the electrical impulses within

the brain are far too weak even to escape the skull, much

less travel any distance beyond it. 52

Meanwhile, unconnected with SRI or the government,

the Transformation Project in San Francisco was

collecting vast amounts of records and published results

of various government and university experiments in the

field of ESP from both the Western & Eastern Blocs as

well as nonaligned countries. The range and scope of

these files far exceeded anything in the CIA/DIA libraries

on this topic. 53

One of the most rigorous and conclusive analyses was

conducted in 1977 by E. Balanovski and J.G. Taylor of the

Department of Mathematics, King's College, London. The

TP files contained detailed reports of their findings,

52 To light a flashlight bulb a human would need to generate about 30

million times his present level of brain current. Unamplified

brainwaves can't be detected beyond EEG electrodes pasted on the

body, and such detection is far too crude to be "decoded" into

coherent visual images. [See, however, recent fMRI technology under

#4. Magnetism.]

53 The Transformation Project was initiated in 1976 by Michael

Murphy, founder of the Esalen Institute in Big Sur, James Hickman,

and Steve Donovan as a database of over 9,000 files to correlate the

world's research on ESP. They had dialogued extensively and

exhaustively with Soviet ESP scientists, and traveled widely in the

USSR throughout the 1970s. Murphy wrote up the results in thinly-

disguised “fiction” such as *Jacob Atabet* (1977) and *An End to*

Ordinary History (1982). Cf. Jeffrey J. Kripal, *Esalen* (Chicago:

University of Chicago Press, 2007).

including an extensive article in *Nature* magazine #276,

November 2, 1978.

After having reviewed previous experiments

attempting to test ESP for EM emission, B&T declared

their dissatisfaction because of imprecise test conditions,

exclusion of parts of the electromagnetic spectrum

(EMS), and inadequate write-ups of the results. They

determined to cover the entire EMS, and to do so under

the most rigorous test conditions possible.

The battery of sensors they assembled included skin

electrodes, electrometers, magnetometers, loop antennae,

crystal detectors, horn antennae, thermocouples, electric

thermometers, infrared detectors, and ultraviolet

detectors. Many of these sensors overlapped one

another's frequency range, and altogether they covered

the entire EMS from 0 to 3x105 GHz. Before the first

experiment could be conducted, extensive test-running of

all these sensors had occurred in order to record and

filter out the irrelevant EM "noise" in the test areas,

including passing cars and TV/radio station broadcasts.

Readings were recorded on strip chart recorders, video

tape recorders, and direct photographs of oscilloscope

and frequency analyzer screens. The efficiency of this

battery of devices was quickly evident, and the study

concluded:

We have tried to detect EM signals emitted by people,

and in particular the Fourier spectrum of such signals, to test

the reality of ESP phenomena. All experiments failed to yield

any unusual EM radiation. It is possible to conceive

transmission of EM energy from one person to another, or of

emission by one person in a manner undetectable by the

apparatus we have used. This would have been so if very

brief pulses of EM energy were used in such signaling with

times less than the response time of the corresponding

apparatus at the frequency used. There are no known

mechanisms in the body able to produce such signals at the

power levels required to produce the effects. We have also

found that humans are insensitive to low levels of EM. A

possible mechanism for such signaling is therefore clearly

ruled out for telepathy and distant-viewing. The EM levels

emitted to achieve metal-bending [in the microwave range to

achieve the desired focusing] are joules, and there is no

known mechanism in the body to achieve a peak power

output of GW; it is difficult to suppose that this would be

possible without severe tissue damage.

Summarily the human brain can by itself neither send

nor receive the stuff of which specific thoughts are made -

save through the media of the physical senses. Therefore

ESP does not occur, nor do purely mental efforts to

produce physical effects (psychokinesis/PK). Apparent

successes in these fields are either coincidental, the

results of non-mental physical phenomena (magnetic

fields, gravity, etc.), or deliberate deception by

clever

stage-magic trickery. 54

3. Project Jedi

Following a 1980 an article on “psychotronic warfare”

appearing in *Military Review*, the journal of the

prestigious Command & General Staff College, the Army

in 1984 launched a 5-month experiment called “Project

Jedi”. 55 Named after the *Star Wars* movie knights who

were able to perform exotic mental/magical feats, Project

54 The pretensions of stage magicians such as Uri Geller to ESP and

PK powers astounded many researchers and government

investigators in the 1970-80s, but not other stage magicians. Cf.

James Randi, *Flim-Flam: Psychics, ESP, Unicorns, and Other*

Delusions (Buffalo, NY: Prometheus Books, 1982).

55 Alexander, Lt. Colonel John B., “The New Mental Battlefield:

‘Beam Me Up, Spock’”. Leavenworth, KS: U.S. Army Command &

General Staff College *Military Review*, December 1980. Project Jedi

was later [amusingly but somewhat inaccurately] caricatured in the

book and film *The Men Who Stare At Goats* (in which George

Clooney portrayed Alexander). The fabled goats were in fact the rare

“fainting” (myotonic) breed, subject to collapsing when stressed.

Jedi sought to use neurolinguistic programming (NLP) as

a new way of teaching recruits to fire weapons. 56 This

was done through psychological analysis of the thought-

patterns of expert shooters as they fired. 23 soldiers were

then trained to fire, some according to the NLP “guided

imagery” and others per conventional instruction.

Training time was reduced almost by half for the NLP

group. To the extent that it decreases reaction time to

unexpected situations or confrontations, NLP (whether

by that or any other name) would be valuable for Special

Forces personnel entering an unknown environment, as

in MW Phases #0 & #1.

In 1985 forty Army soldiers undergoing Russian

language training were divided into two groups, one of

which was trained according to a technique called

“Suggestopedia”. Developed in the 1970s by the Bulgarian

psychotherapist Georgi Lozanov, it involved *t’ai ch’i*-like

calisthenics, followed by mental relaxation & breathing

exercises, followed by “guided imagery” to reduce

students’ natural resistance to learning. While not

unreasonable for normal teaching environments, it would

have no application to MW. 57

56 Neuro-Linguistic Programming (NLP) was a 1970s’ concept

proposing a connection between the neurological processes

("neuro"), language ("linguistic"), and behavioral patterns that have

been learned through experience (“programming”). It was never

physiologically validated, and its claimed psychological results may

simply be attributed to habit and skill resulting from concentration

and repetition, much as a martial art.

57 In 1985 the Army commissioned a two-year, $425,000 report from

the National Research Council, an agency of the National Academy of

Sciences. Among the topics reviewed were stress management,

biofeedback, accelerated learning, PK, ESP, and “remote viewing”.

On December 8, 1987 the NRC report, entitled *Enhancing Human*

Performance, was released. It concluded that most of the

unconventional techniques were “scientifically insupportable”, but

that sleep-learning, guided imagery, and “super learning” programs

were viable.

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H. Subliminal Involuntary Psycontrol (SLIPC)

Subliminal LIPC (SLIPC) encompasses the entire spectrum of external influences upon the natural processes of human thought, awareness, alertness, and disposition. These influences are both naturally and artificially adjusted to maximize the subjects' inclination to receive and positively respond to both.

MW LIPC, which relies upon conscious sensory transmission and reception, may be supplemented by subliminal IPC techniques addressing non-conscious receptors of a target actor's mind and body. Here the objective is not to do bodily or mental damage, but rather to incline the target to be more receptive to LIPC.

1. PSYCON #1: *Homo Electromagneticus*

Along with all other matter/energy displacements in

the material universe, the human body is a complex

electromagnetic (EM) machine, including its thought

processes.

Humans, of course, don't normally think of

themselves as machines, but as conscious, unique beings.

This casts humanity in not a physical but a metaphysical

image, and explains both the basis for and the attraction

of religions.

In the 1980s breakthrough research in the EM

constitution of man began to emerge. Dr. Robert O.

Becker, an orthopedic surgeon whose curiosity had been

aroused by the regenerative powers of certain animals. 58

He set out to identify and explore the link between EM

and living tissue. In doing so he sought out relevant

discoveries by fellow scientists:

58 A hydra cut in half will quickly develop into two hydras, for

example, and the salamander can completely

replace amputated legs

and tail - all at once if necessary - as well as its jaw and eye lenses.

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Francis Ivanhoe, a pharmacologist and anthropologist at

two universities in San Francisco, made a statistical survey of

the braincase volume of all known Paleolithic human skulls,

and correlated the increase with the magnetic field strength

and major advances in human culture during the same

period.

Ivanhoe found bursts of brain-size evolution at about

380-340,000 years ago, and again at 55-30,000 years ago.

Both periods correspond to major ice ages, the Mindel and

Würm, and they were also eras when great cultural advances

were made - the widespread domestication of fire by *Homo*

erectus in the early Mindel, and the appearance of

Homo

sapiens sapiens (Cro-Magnon peoples) and gradual decline

of Neanderthals (*Homo sapiens*) during the Würm.

Two other glaciations in the same time span - the Ganz

ca. 1,200-1,050,000 years ago and the Riss ca. 150-100,000

years ago - didn't call forth such obvious advances in human

evolution. They also differed from the other two in that the

average geomagnetic field intensity was much lower.

Ivanhoe has proposed a direct link from the magnetic

field through the growth-hormone regulator pathways in the

brain to account for the sharp evolutionary gains. He

suggests that part of the hippocampus, a section of the

brain's temporal lobe, acts as a transducer of EM energy. A

part of the hippocampus called Ammon's horn, an arch with

one-way nerve traffic directed by a strong current flow, may

read out variations in the field strength, feeding them by a

bundle of well-documented pathways called the fornix to the

hypothalamus and thence to the anterior pituitary, where

growth hormone is produced. It's known that larger amounts

of this hormone in pregnancy increase the size of the

cerebral cortex and the number of its nerve cells in the

offspring, as compared with other parts of the brain.

Ivanhoe also notes that the hippocampus and its

connections with the hypothalamus are among the parts of

the brain that are much larger in humans than in other

primates. The idea gains further support from the fact that

neural activity in the hippocampus increases with electrical

stimulation and reaches a maximum at 10-15 cps, at or

slightly above the dominant micropulsation frequency of

today's field. 59

59 Robert O. Becker, M.D. and Gary Selden, *The Body Electric:*

Electromagnetism and the Foundation of Life (NY: William Morrow,

1985).

Becker also came across evidence, from both from his

own and others' research, that certain kinds of EM

radiation (EMR) can either generate or accelerate

damage to living organisms. He cited the instance of the

Russian researcher, Yuri Kholodov, who found areas of

cell death in the brains of rabbits after subjecting them to

100-200 Gauss magnetic fields. The fields were found to

have activated stress hormones within the rabbits, but in

a way that the rabbits could not consciously sense any

stress.

In 1969 Becker was one of the scientists asked by the

U.S. Navy to review possible side-effects from Project

Sanguine, the Extremely Low Frequency (ELF)

transmitter the Navy intended to build in Wisconsin to

communicate with nuclear submarines. He observed:

The only thing sanguine we found was the name ... The

antenna would produce an EM field 1 million times weaker

than that from a 765-kilovolt power line. It was to broadcast

at 45-70 Hz, frequencies close enough to the Earth's

micropulsations that living things are very sensitive to them.

Similar fields had been shown to raise human blood

triglyceride levels (often a harbinger of stroke, heart attack,

or arteriosclerosis), and change blood pressure and brain

wave patterns in experimental animals. The generalized

stress response, desynchronized biocycles, and

interference

with cellular metabolism and growth processes were also

distinct possibilities. 60

The essence of the danger posed by EMR to living

organisms is that ELF radiation of 30-100 Hz appears to

60 *Ibid*. Dr. Becker's committee recommended that Project Sanguine

be shelved pending further data in these problem areas. The Navy

marked the report "For Official Use Only" and eventually moved the

project to Michigan, renaming it "Project Seafarer". A new review

committee was chosen; Becker was not on it. In 1978 the project was

redesigned and renamed "Austere ELF", was again the subject of

great controversy, and in 1981 again renamed to "Project ELF" and

made operational by the Reagan Administration.

interfere with the body's normal biological cycles. Results

may include a continuous condition of mild stress

throughout the organism, often triggering its various

immune and disease-fighting systems. As the body adapts

to the ongoing presence of these systems, their combative

effect on serious infections and diseases is lessened. EMR

can also cause change in strains of bacteria, enhancing

their growth and resistance to antibiotics. 61

Other experiments examined by Becker yielded

implications that:

• Microwave exposure can cause decreased

energy levels in the brain by inhibiting electron

t r a n s p o r t c h a i n f u n c t i o n i n b r a i n

mitochondria.

• Even very weak ELF fields, such as that

produced by a TV set 60 feet away, can both

accelerate and decrease human reaction time.

• A statistical study of suicide events in the

vicinity of overhead high-voltage power lines

revealed that magnetic fields averaged 22X

higher at suicide addresses, and that areas with the strongest fields contained 40X more fatal locations.

• Animals exposed to EMR undergo a variety of blood changes, such as decline in red cell count and hemoglobin concentration, hence oxygen capacity.

61 This, suggested Becker, might account for the onslaught of "new" diseases since 1950, many of them developing from pathogens previously incapable of inducing disease. Among these: Reye's syndrome, Lyme disease, Legionnaire's disease, AIDS, and Herpes.

• EMR of the sort received by many people in "home" environments may reduce the strength of electrical impulses governing contraction of the heart muscle by as much as 50X.

• There is an increasing body of evidence that cell-division-related diseases, such as cancer, are aggravated by EMR.

• Improperly or inadequately shielded video

terminals may be a factor in the extremely high

numbers of women computer operators

experiencing miscarriages, stillbirths, and birth

defects.

In 1985, when humans' exposure to EMR was

considerably less than in the "Information Age" of 2012,

Becker summarized his findings:

It may be hard to convince ourselves that something we

can't see, hear, touch, taste, or smell can still hurt us so

dreadfully. Yet the fact must be faced, just as we've learned a

healthy fear of nuclear radiation. Certain scientists, some

perhaps acting in a program of deliberate disinformation,

keep telling the public that we still don't know whether

electropollution is a threat to human health. That's simply

not true. 62

It is clear that if MW is going to reach into the

minds

of humans (the United States' own MWarriors and the

leaders, military, and citizenry of MW-campaign

geopolitical areas), EM is an essential key to unlocking

and changing them. But it is a key which must be used

with the utmost care and precision, lest it create more

danger and damage than it prevents.

62 *Ibid.*

2. PSYCON #2: Brainwave Resonance (BWR)

EMR in the brain occurs in waves measured according

to cycles per second (Hz). 1-3 Hz = *delta* waves,

characteristic of deep sleep. 4-7 Hz = *theta* waves,

characteristic of high emotion, violence, and frustration.

8-12 Hz = *alpha* waves, characteristic of meditation,

relaxation, and "searching for patterns". 13-22 Hz = *beta*

waves, characteristic of frontal brain activity, deliberate

effort, and logical thought.

Concerning the EMS, the principle of resonance is:

(1) a vibration of large amplitude in a

mechanical or electrical system caused

by a relatively small periodic stimulus of

the same or nearly the same period as

the natural vibration period of the

system.

(2) the intensification and enriching of a

m u s i c a l t o n e b y s u p p l e m e n t a r y

vibration that is either sympathetically

or mechanically induced.

Brain-waves are subject to the principle of resonance.

Energy-waves reaching the brain through **any** medium -

eyes, ears, or flesh - will tend to induce the brain-waves to

cycle at the **same** wavelength. A common example of

visual resonance is the seizures that some people

experience when exposed to a light flickering at 10 Hz.

The audio spectrum - being the range of sound

vibrations which human hearing can consciously detect -

is from 15 Hz (bass) to 20,000 Hz (treble). The infrasonic

range - 10-15 Hz - is too low to be consciously detected

but is nonetheless capable of inducing resonance in the

brain. Below infrasound [and sometimes encompassing

it] are Extremely Low Frequency (ELF) waves, which are

powerful and durable enough to travel through the Earth

for communication with submerged submarines.

Brainwave resonance (“BWR”) is significant to SLIPC

in both passive and active contexts. Passively a human-

interactive environment may be permeated with EMS

waves at one or more of the BWR ranges, inclining

those

within it to their induced characteristics without their

conscious awareness. Attempting a relaxed, pleasant,

cooperative discussion of a mutual problem is more

possible in an *alpha* BWR than in a non-BWR one, and

much more possible than in a *beta* one. Trying to

accomplish anything complex or creative immersed in

delta is exhausting and fruitless.

This being the case, it is remarkable how much human

interactivity occurs in complete ignorance and disregard

of BWR conditions. MWarriors should routinely sample

any environment in which they intend to work, to detect

negative BWR so that it may be neutralized or replaced

with positive BWR. When neutralization or replacement

is not possible, the MW interaction should be moved to a

different, more supportive location.

Active employment of BWR utilizes frequency

generators to project desired BWR into a MW operational

environment, to adjust the emotions and awareness of all

individuals therein. Such generators may be strategic

satellite-based platforms which transmit BWR both

directly and through intrusion into existing, localized

electronic media systems. BWR can, for instance, be

inserted into the Internet to be passively and indetectably

(absent such sensors) received and radiated by any

accessing device, from television station to desktop

computer or cellular telephone.

On a more controlled level, MWarriors may carry

personal BWR generators to influence just their

immediate surroundings. Depending upon the

circumstances, this may be done either overtly or

covertly.

BWR SLIPC should not be regarded as merely

something to “use against” someone else. Rather it is

useful to remove antagonistic or disruptive emotions and

replace them with receptive and cooperative ones. Here

again it is important to remember that MW always

redefines “the enemy” as the **problem situation**

affecting all of the human participants, not any segment

of the participants themselves. Accordingly what BWR

SLIPC seeks to do is to place everyone, including the

MWarriors themselves, in the same positive BWR range.

It is well that this is so, because it would be next to

impossible to shield anyone within a BWR SLIPC

environment to its effects. The infrasonic EMS ranges

travel through almost any substance, and enter the

human body merely by encountering any of its surfaces.

Frequency-cancellation earphones might affect BWR

entering through the hearing anatomy, but would offer no

protection whatever for the body's entire skin surface.

Summarily all MW planning and operations should be

carried out within BWR-controlled environments, which

requires first their detection and then, as appropriate,

their adjustment.

3. PSYCON #3: Magnetism

a. Transcranial Magnetic Stimulation

As the phenomenon of magnetism is integral with

electricity, and human mental activity is electric, it is

unsurprising to find that magnetic fields, while not

affecting the body's metabolism to a significant degree,

due to the extremely small amount of ferromagnetic

material therein, can influence thought itself.

As discovered through MRI imaging, the area of the

brain in which evaluations and opinions about others'

beliefs and morality are made is the tempero-parietal

junction (TPJ). In 2010 MIT neuroscientists discovered

that application of a magnetic field to the right TPJ, by

means of a noninvasive technique called transcranial

magnetic stimulation (TMS) temporarily disrupts an

individual's ability to make judgments based upon

previously-learned morality. In effect, pre-indoctrination

is suppressed, resulting in the subject's tending to judge

situations more on a discrete cause-and-effect basis. In

theory, TMS could be used to condition personnel to

make decisions unencumbered by prior moral, social, or

ethical indoctrination; and to remove that same

protective indoctrination from a hostile individual being

interrogated. TMS thus approaches in scientific reality

the mythical “brainwashing” of classic conspiracy

legend. 63

The present limitations of TMS from a MW

perspective are that its effects are only temporary, and

that the magnetic field needs to be precisely created in

close proximity to the TPJ. The establishment of a direct

cause-and-effect relationship between magnetism and

morality, however, opens the MW door to the long-

sought “holy grail” of SLIPC: the removal of preexisting

moral beliefs.

Unlike BWR, magnetic fields can be generated and

focused directionally, in precisely-calculated strengths. A

precisely-configured TMS field directed at hostile

humans motivated by intense moral conditioning (as in a

deeply-held religious belief or irrational political

ideology) can instantly dismantle or at least substantially

63 Cf. Anne Trafton, “Moral Judgments Can Be

Altered By Magnets”,

MIT News, March 30, 2010 (http://web.mit.edu/newsoffice/2010/

moral-control-0330.html).

weaken this barrier to communication and situational

reasoning.

The 1990s’-emergent technique of Functional

Magnetic Resonance Imaging (fMRI) opens new potential

for both the reading of human thoughts and the

implantation of them. In fMRI magnetic sensors detect

blood-flow activity within the brain with such precision

and accuracy that the result can be used by a computer to

assemble an accurate image of the subject’s visualization

from a database of standardized components. In reverse,

fMRI may eventually be able to transmit them. 64

b. Magnetic Reconnection Portals

While MW has occasion to operate at close,

interpersonal range where localized magnetic field

generators and detectors can be utilized, MW's primary

function is on the mass/distance level. Can the forces and

principles of magnetism be applied here? Indeed they

can, but science is only now coming to the threshold of

this environment and its potential.

The Earth is, among other things, an all-enveloping

magnet. Most humans know about its poles, which enable

compasses to function; but less well-known is the array of

ultra-low-frequency (ULF) waves stretching around the

planet between them, forming an electromagnetic

network or sheet of ionized gases called the

MagnetoSphere (MS).

The MS is the product not only of Earth's own

magnetic field waves, but of those projected by the Sun -

64 Cf. Thomas Naselaris et al., "Bayesian

Reconstruction of Natural

Images from Human Brain Activity", *Neuron 63*, September 24,

2009, pages #902-15.

the "Solar Wind" (SW) - and the plasma which comprises

about 99% of the observable universe. 65

In 2012 NASA announced that a system of "portals"

had been identified wherein the MS and SW connect and

interact, producing magnetic storms and other

atmospheric irregularities. In 2015 NASA launched the

Magnetospheric MultiScale (MMS) mission, consisting of

four spacecraft to study the magnetic reconnection (MR)

properties of these portals. MRPs link the Sun's magnetic

field lines to those of the Earth, releasing gigantic bursts

of energy (the Auroræ Borealis & Australis being one such

phenomenon). As these MRPs become predictable,

calculable, and mapped, MWarriors may be able to apply

their magnetic fields and waves to the emotions and

thought-patterns of humans within their range. 66

4. PSYCON #4: Chronobiology

Chronobiology ("CB") is the science of the influence of

states and periods of time upon biological entities. CB

oscillations - the "ticking of biological clocks" - occurs at

an extensive number of levels in the human body, from

the cellular to the entire organic body, and at velocities

from the milliseconds to the multiples of years.

MW is concerned primarily with the CB attuned to

and governed by the solar ("circadian") day. It is this

entrainment which makes the MWarrior's mind and body

more or less efficient, and the MW subjects more or less

receptive and controllable.

65 These ULF-waves are also called "Alfven Waves"

in honor of

Hannes Alfven, who received the 1970 Nobel Prize for their

discovery.

66 One speculative example of how MRPs could be accessed to

amplify BWR on a continental scale with minimum need of operator-

generated energy is given in the author's MW novel *We Break the*

Sword (2016).

Some of the human body's various circadian cycles are

immediately and strongly determined by and sensitive to

sensory environmental changes. A well-known example is

the "jet lag" disorientation and exhaustion experienced

when one is rapidly displaced from one day/ night

standard to another. 67 Similar effects may be produced

by the removal of sensory circadian reinforcement, such

as seclusion in a windowless room without a clock,

or

extended immersion in sensory-deprivation tanks. The

more detection and reinforcement supports are removed,

the more quickly disorientation and psychosis result. 68

Nevertheless it is not the purpose of MW to disrupt or

destroy mental coherence, but rather to make operatives

most alert and efficient at what they do, and their

audiences most receptive and impressionable to the MW

campaign.

Human circadian phase response curves (“PRC”) are

generally established for the individual’s awake/ sleep

cycle, as these are the most regular, obvious, and

recurrent divisions. Within a waking period individuals

can vary uniquely, though alertness is generally highest

after transition from sleep and lowest just prior to the

next transition to sleep. Politicians, for example,

know

that it is best to handle interviews demanding mental

alacrity in the morning, while scheduling prepared

67 Cf. Till Roenneberg, *Internal Time: Chronotypes, Social Jet Lag,*

and Why You're So Tired (Cambridge: Harvard University Press,

2012). The author is Professor at the Institute of Medical Psychology

at the Ludwig-Maximilians University, Munich.

68 Cf. John C. Lilly, M.D., *The Deep Self* (New York: Warner Books

#33-023, 1977). Lilly was the principal proponent of, and

experimenter with the sensory deprivation tank during the

1960s-70s, herein summarizes and analyzed the findings of his

earlier books and reports, and offers practical guidance concerning

the construction and use of isolation tanks. Lilly, along with his work

was portrayed in Paddy Chayefsky's 1978 novel [& 1980 film] *Altered*

States (New York: Harper Collins, 1978).

speeches for late in the day when audiences are most

vulnerable and passive. As Adolf Hitler wryly observed:

A speaker knows that even the time of day his speech is

given is important in determining its effectiveness. The same

speech, speaker, and subject produce completely different

responses at ten in the morning, at three in the afternoon,

and in the evening ... To make it easy for everyone to attend,

I set the meeting for a Sunday morning at ten. The result was

catastrophic but extremely instructive. The hall was full and

the decor stunning, but audience response was glacial.

Nobody was enthusiastic, and I was profoundly disappointed

at failing to establish any relationship, not even the slightest

connection, with my audience. 69

Prior to any MW team insertion into a given

geographical area, all team personnel should have their

CB PRCs adjusted to that location, which can be done

through a variety of entrainments, such as Melatonin and

controlled light exposure. MW actions designed to impact

local individuals, groups, or general populace should also

be timed for the CB PRC of greatest receptivity where

possible.

5. PSYCON #5: Proxemics

Proxemics refers to the interrelated observations and

theories of man's use of space as a specialized elaboration

of culture. 70 It rejects the usual assumption that all

sensory experiences are commonly shared by humans

subject to them. People from different cultures inhabit

substantially different sensory worlds of conditioned

filtering of significant/irrelevant information.

69 Adolf Hitler, *Mein Kampf* (Volume II). Munich: Franz Eher, 1926.

70 Edward T. Hall, *The Hidden Dimension.* Garden City: Doubleday &

Co., 1966.

Proxemics is easily recognizable in nonhuman

animals, who all have a flight distance (“FD”): the point

at which it will flee when approached by a potential

predator. Within the FD is the critical distance (“CD”),

which, if reached, will trigger the animal to stalk or attack

the intruder:

A lion in a zoo will flee from an approaching man until it

meets an insurmountable barrier. If the man continues the

approach, he soon penetrates the lion’s CD, at which point

the cornered lion reverses direction and begins to stalk the

man. In the classical animal act in the circus, the lion’s

stalking is so deliberate that he will surmount an intervening

obstacle such as a stool in order to get at the man. To get the

lion to remain on the stool, the lion-tamer quickly steps

beyond the CD. At this point the lion stops pursuing. The

trainer's elaborate "protective" devices - the chair, the whip,

or the gun - are so much window-dressing. - H. Hediger,

animal psychologist[71]

Human beings also possess FD/CD, as well as an

intermediate personal and social distance ("PSD").

Individuals make FD/PSD/CD decisions by sight,

hearing, and smell at a distance; and touch up close. In

some cultures people are accustomed to being within the

smell-radius of others, and in fact judge moods, class,

and relationships in part on olfactory impressions. In

other cultures, such as that of the United States, the scent

of anyone except an intimate is repellent. 72

The human skin's ability to both transmit and sense

emotional states is greater than most people realize.

Anger or embarrassment triggers blushing, but it also

increases the blood supply to various parts of the body,

causing [among other things] subtle swelling of the

71 Hall, *op.cit.*

72 This creates an invisible yet powerful barrier against American

rapport with various Mideastern, Asian, and African societies.

forehead and temples, and increased skin temperature in

those areas. Observers can detect such changes by skin-

based thermal detectors, by more intense olfactory

sensation (smell), and by visual impact. 73

Heat and space are related. People in a cool, crowded

room will not feel as cramped as in a hot one. 74

Even photographs and paintings of people create an

immediate attitude-impression in a viewer whom they

place in FC/PSD/FD of the subject. 75 76

The boundary of each human does not end with the

skin. Each individual possesses an unseen “personal

field” - or rather variety of them - which constitutes his or

73 Some women interviewed by Hall commented that changes in the

bodily temperature and odor of dancing partners, for example, were

reliable advance-signs of lust, anger, etc. - long before the male in

question would speak or act accordingly.

74 Whether or not you see or hear other persons, your heat-sensors

will react to them if you are close enough. To sample your own heat-

radiation sensitivity, place the back of your hand close to your lips.

Both generate a high level of heat. Then move your hand up and

down in front of your face.

75 Four to eight feet is the portrait distance: Here the painter is near

enough so that his eyes have no trouble in

understanding the sitter's

solid forms, yet he is far enough away so that the foreshortening of

the forms presents him no real problems. Here, at the normal

distance of social intimacy and easy conversation, the soul of the

sitter begins to appear. Nearer than three feet, within touching

distance, the soul is far too much in evidence for any sort of

disinterested observation. Three feet is the sculptor's working

distance, not the painter's. The sculptor must stand near enough to

his model to be able to judge forms by sense of touch. - Maurice

Grosser, *The Painter's Eye* (NY: Rinehart & Co.).

76 The Renaissance rediscovered perspective, enabling a viewer to see

various parts of a painting proportionately. Rembrandt painted

"stationary visual fields", such that by focusing on a portrait's central

feature the viewer sees the entire portrait in the same clarity/lack of

clarity as if standing before the individual in question and observing

him/her with foveal, macular, and peripheral vision.

her true boundary. The MWarrior who first detects, then

control such personal fields thus controls the subject

individuals as assuredly as if controlling their conscious

personalities.

6. PSYCON #6: Atmospheric Ionization

A negatively-ionized atmosphere induces relaxation,

alertness, energy, and a general sense of well-being in

humans who breathe it [only as long as they continue to

breathe it]. By contrast exposure to a positively-ionized

atmosphere induces lethargy, exhaustion, irritability, and

confusion. In a MW campaign, therefore, it is useful to

negatively-ionize the atmosphere not only in the subject

geographical area, but in MW facilities themselves.

Here it is important to distinguish positively/

negatively-ionized air (as a result) from ionizing

radiation (as a cause). Normal atoms consist of an equal

number of positively-charged protons [in addition to

non-charged neutrons] and orbiting, negatively-charged

electrons. An ion is any atom or molecule with a greater

number of electrons (negative ion = *anion*) or a lesser

amount (positive ion = *cation*). Such imbalances are

caused by external radiation strong enough to disrupt the

atom. It is ionizing radiation which accounts for the

damage to humans from nuclear bombs: *alpha*, *beta*,

gamma/X-ray, and neutron. 77

The air humans breathe contains varying mixtures of

atoms, anions, and cations. “Air ionizers” do not create

ions by radiation; rather they generate an electrical field

which causes cations to ground, leaving the air and attaching themselves to the earth or other grounded substances. Consequently a human in the vicinity will

77 These designations are unrelated to the brainwave frequencies discussed elsewhere in this work.

breathe a higher percentage of anions, causing the beneficial sensations.

Naturally-occurring anionic atmosphere can be caused by electrical discharge (such as lightning) or fast-moving water molecules (rainstorms, waterfalls, sea waves, etc.). As such events can be predicted, or such areas identified, MW should take advantage of them to condition the mental dispositions of individuals subject to them.

Cationic air results from dry atmospheric conditions and winds, most significantly **katabatic** and **rain shadow** winds. A katabatic wind (such as the

California

Santa Ana, Adriatic *Bora*, Japanese *Oroshi*) is a wind

that carries high-density air from a higher elevation down

a slope under the force of gravity. Shadow winds (such as

the Alpine *Föhn* and South African *Bergwind*) result

when air driven upslope on the windward side of a

mountain range loses its moisture before descending on

the far side.

Cationic air can also be caused by any high-velocity

abrasion, such as rough surfaces and sharp angles in air-

conditioning or ventilating systems.

All MW environments, both planning/operational and

subject area, should be pretested for ionization and

adjusted [or the people relocated] to the anionic insofar

as possible. Within closed areas artificial “ionizers” can

be overtly or covertly employed, and in open areas

devices for creating favorable atmospheric conditions

(e.g. rainstorms) may be both strategically and tactically

employed.

Insertion of a MetaForce team into a subject location,

for instance, should be preceded and accompanied by an

anionic “blanket”, for the safety and efficiency of the team

itself as well as for the receptive conditioning of persons

or groups it encounters.

7. PSYCON #7: Color

In conventional PSYOP colors are used culturally and

socially with respect to target audiences. Thus while black

is the color of death in the American/European countries,

white represents it in China, India, Vietnam, and Korea;

and so on.

While not ignoring such traditional connotations, MW

is more concerned with color as it directly impacts and

influences the human brain as EMR. The inclusive

scientific discipline is that of photobiology: the study of

the effects of light on biological systems.

The EMS ranges from a theoretical “long wave” the

length of the universe to short, high-frequency waves a

fraction of the size of an atom. While the extremes of the

EMS are theoretically infinite, for practical scientific

measurement the range extends from 0 Hz (hertz = cycles

per second) to 10 picometers (a picometer being a

trillionth of a meter). Within this vast range of EMR the

conscious human senses can detect only the tiny ranges

of visible light, heat, and audible sound.

Visible light is the color spectrum, from red to violet.

It occupies the tiny segment of the EMS from 400-790

THz, EMR capable of exciting the retinal molecules of the

human eye. In fact humans can see only three actual

colors: red, green, and blue - because the retina contains

photoreceptors for just those colors.

The ability to distinguish between range of colors is

made possible by a protein called **opsin**. Opsin separates

the pigments on the color wavelengths that passes

through the cones or photoreceptors present in the eye in

order to distinguish one from the other. The “red”

photoreceptor in the eye actually detects yellow light, but

the brain remaps the yellow-green differential signal to

red.

Thus humans are **trichromats**. All of the other

colors humans think they “see” are actually the result of

their brains evaluating and constructing various red/

green/blue mixtures. 78

There are nonhuman animal species who are

dichromats (seeing only two colors) or monochromats

(seeing only one). This is generally presumed to be the

result of genetic adaptation to environment, such as

nocturnal or underwater existence. Some species of birds

and fish are tetrachromats, being able to see ultraviolet.

MW, therefore, is interested essentially in the direct

brain impacts of these three actual color EMRs, and only

incidentally in what habitual or cultural play various

brains make of them.

Red EMR provokes faster and more forceful responses

in humans, regardless of their cultural conditioning. For

this reason it can also be counterproductive in situations

requiring complex mental or motor skills. 79 Blue

stimulates alertness and creativity. Green reduces

alertness and memory. 80 MW planning & operational

environments, as well as subject areas, should be

illuminated and/or shielded accordingly depending upon

the desired mental attitude. Note here that, as visible

78 This is why a color television set, for example, contains only red,

green, and blue projectors, and, incidentally/ amusingly, why the

Martians of the classic 1953 film *War of the Worlds* had “monstrous”

red/green/blue eyes. Cf.

http://www.cedmagic.com/featured/war-worlds/ war-of-the-

worlds.html

79 Cf. Andrew J. Elliot & Henk Aarts, “Perception of the Color Red

Enhances the Force and Velocity of Motor Output”, *Emotion*, Vol

11(2), April 2011, 445-449.

80 G. Vandewalle, C. Schmidt, G. Albouy, V. Sterpenich, A. Darsaud,

G. Rauchs, P.-Y. Berken, E. Balteau, C. Degueldre, A. Luxen, P.

Maquet, D.J. Dijk, “Brain Responses to Violet, Blue, and Green

Monochromatic Light Exposures in Humans :

Prominent Role of

Blue Light and the Brainstem", *PLoS One*, 11/28/2007.

light is a range within the EMS, transmission of that

frequency to the audience is all that is required; visually

"seeing" it is not. While the human eye's photoreceptors

are triggered by red, green, or blue frequencies, they may

also be absorbed into the brain through the ears or skin.

Control of color also affects MWarriors' powers of

evaluation and reaction in unexpected situations.

Humans make subconscious judgments about

encountered persons, objects, or environments within 90

seconds of perceiving them, and color sensation accounts

for over 60% of that judgment. 81

8. PSYCON #8: Shapes

Humans are subconsciously influenced by their

apprehension of certain shapes or patterns in

objects or

pictures. This refers back to the previously-discussed

“pattern thinking” phenomenon, and is essentially a

categorization of its components.

Since the natural tendency of human perception is to

unconsciously recognize, classify, and disregard the vast

amount of routinely-encountered visual input, anything

intended to seize and hold a passive subject’s attention

must fulfill what the photographer William Mortensen

called the “command to look” (CTL). 82 The CTL consists

of three elements: impact, subject interest, and

participation.

The impact of an image is not intellectual, but

biological and subconscious: It is essentially a reaction to

the sudden perception of “danger”, signaled by certain

81 Cf. Dr. Morton Walker, *The Power of Color*; Avery Publishing

Group, 1991; and Ronald E. Green, *The Persuasive Properties of*

Color, Marketing Communications, October 1984.

82 William Mortensen, *The Command to Look: A Formula for*

Picture Success. San Francisco: Camera Craft Publishing Company,

1937.

shapes, angles, or patterns which are inherently alarming

and destabilizing. There are four basic types of these:

1. The **diagonal**, e.g. the lightning bolt =

something that moves swiftly with

determination.

2. The **S-curve**, e.g. the snake (something

that approaches in a **slithering** fashion) or

the curves of the body (especially female =

“the line of beauty”).

3. **Triangle** combinations, e.g. a blade, sharp

points, or teeth (= the threat of

sharpness).

4. Compact **dominant mass**, e.g. large

animal or trapezoid (= massive block in

one's path).

A constructed MW image will contain combinations of

these, included with or integrated within the superficial

image, to seize and hold the viewer's attention.

Perhaps the most striking illustration of such

techniques was the German Expressionist cinema of the

early 20th century. As Lotte Eisner observes concerning

the 1919 classic *Cabinet of Dr. Caligari*:

Oblique, curving, or rectilinear lines converge across an

undefined expanse towards the background: a wall skirted by

the silhouette of Cesare the somnambulist, the slim ridge of

the roof he darts along bearing his prey, and the steep paths

he scales in his flight. In *Expressionismus und Film* Rudolf

Kurtz points out that these curves and slanting lines have a

meaning which is decidedly metaphysical. For the psychic

reaction caused in the spectator by oblique lines is entirely

different from that caused in him by straight lines. Similarly,

unexpected curves and sudden ups and downs provoke

emotions quite different from those induced by harmonious

and gentle gradients. But what matters is to create states of

anxiety and terror. The diversity of planes has only

secondary importance.

In Gustav Meyrink's *Golem* the houses in the Prague

ghetto, which have sprouted like weeds, seem to have an

insidious life of their own "when the autumn evening mists

stagnate in the streets and veil their imperceptible grimace".

In some mysterious way these streets contrive to abjure

their life and feelings during the daytime, and lend them

instead to their inhabitants, those enigmatic creatures who

wander aimlessly around, feebly animated by an invisible

magnetic current. But at night the houses reclaim their life

with interest from these unreal inhabitants; they stiffen, and

their sly faces fill with malevolence. The doors become

gaping maws and shrieking gullets.

“The dynamic force of objects howls their desire to be

created,” Kurtz declared, and this is the explanation of the

overpowering obsessiveness of the *Caligari* sets. 83

Once attracted, that attention must be changed to

interest, which is accomplished by the excitement of

emotional pattern-thinking. The strongest of such themes

are sex, sentiment, and wonder - the time-tested staples

of the entertainment and advertising industries. 84 In

MW it is simply a matter of including one or more

of

these features in the image or message.

83 Lotte H. Eisner, *The Haunted Screen*. Berkeley: University of

California Press, 1965.

84 “It is interesting to note,” comments Mortensen, “that women are

just as much attracted to the theme of sex when presented in the

form of the female nude as men are. Their attraction in this case is

vicarious, rather than direct. Their pleasure comes in **imagining**

themselves placed in a situation where they would receive the same

admiration that goes out to the theme of the picture.” The sentiment-

theme is usually effected through the softer aspects of sex, children,

hardships of humble life, domestic life, animals, landscapes, national

pride, glamour of the past, etc. The wonder-theme is quite broad and

covers the areas of unknown, uncertain, mysterious things, as well as

themes of the supernatural, the macabre, etc.

Finally, and of course most importantly in MW, the

viewer's perception of reality, and consequent behavior,

must be transformed by exposure to the attraction of the

image. This third CTL element - participation - results

from the inclusion of geometric alignments which draw

the eye of the viewer along and into the constructed

patterns, making them indistinguishable from what the

viewer subconsciously considers to be his original values,

opinions, and dispositions. 85

9. PSYCON #9: Hypnotism

Hypnotism (after the Greek god of sleep, Hypnos)

became popularized in the West in the 19th century as a

consequence of interest in Asian meditative practices, e.g.

Yoga. There followed a century of confusion and

experimentation both comical and sinister, as in the CIA's

ARTICHOKE and MKULTRA efforts to create amnesiac

assassins a la *The Manchurian Candidate*. 86

Opportunistic therapeutic and stage-entertainment

venues, often difficult to distinguish from one another,

have been built up around it, and the claims for its

efficacy are indeed mesmerizing.

The reality is both less fanciful and more practically

useful to the MWarrior. As discussed above, ordinary

human sensory awareness is a combination of 95%

unconscious impressions and 5% conscious ones. The

result is a *tsunami* of sensations combining to create the

85 In constructing Disneyland, Walt Disney imagineered Main Street

to have gently-curved, not sharply-angular streetcorners. Both the

Main Street buildings and Sleeping Beauty's Castle also incorporate

the principle of "forced perspective", with the scaling of each higher

level proportionately reduced to make each structure appear taller

than it actually is.

86 Cf. Marks, *op.cit.* , Chapter 11 “Hypnosis”. Cf. also the previous

discussions here of Projects MKULTRA and Jedi.

individual’s state of mind at any moment. By an effort of

concentration, controlled by either oneself (meditation,

autosuggestion) or an outside source (a human

“hypnotist” or EMS device), this state of constant

confusion and distraction can be reduced to “background

noise” in favor of a more dominant, constant, and

attractive stimulus. The individual is not sent into a state

of unconscious (*delta*) sleep, but rather into an *alpha*

state of receptive relaxation. 87 The “hypnotizing” visual

object, sound, or other compelling stimulus becomes and

remains the center of attention, and along with this

attention comes a tendency to automatic compliance with

it, or with any variations in it (once again the above-

discussed principle of resonance at work). Once the

stimulus ceases, its memory will remain with the subject,

in varying degrees of influence.

This is the actual principle behind audio/visual

entertainment media advertising. Watching a television

show induces an *alpha* state of relaxed belief and trust in

what one is seeing and hearing. When the program shifts

to a commercial message, it impacts that same *alpha*

state, impressing itself on the viewer more effectively

than possible were he or she to see or hear the same sales

message while in a fully awake and critical *beta* state.

“Being in a state of hypnosis” also allows for fraud on

the part of both hypnotist and subject: The hypnotist can

issue or commands or give suggestions that he knows will

not be obeyed subconsciously/involuntarily, but simply

per the subject's *alpha*-passive willingness to believe and

cooperate. The subject responds for the same relaxed/

willing reason - because to resist would require a return

to the less-pleasant, more demanding *beta* alertness.

87 Cf. Benjamin Kissin, M.D., "Conscious and Unconscious Programs

in the Brain" (*Psychobiology of Human Behavior*, Volume 1) (New

York: Plenum Medical Books, 1986).

What the phenomenon of "hypnotism" means to the

MWarrior, then, is simply that insistent, demanding,

repeated messages or themes have a crowding-out effect

on an audience's ordinary mental sensations, and that [as

Adolf Hitler observed in *Mein Kampf*, cited in

"Chronobiology" above] a relaxed, tired audience is

already *alpha*-receptive to them beyond their intrinsic

logic.

10. PSYCON #10: Martial Artistry

The important thing in the martial arts is not to win; it is to

survive. The most vital techniques in *Budo* are those which

preserve life. That is why the ultimate secret of the martial

arts is said to be “to win without fighting”.

- Masaaki Hatsumi, Ph.D.

34th Grandmaster, Togakure-ryu Ninjutsu

Founder of the Bujinkan System

The oriental martial arts are commonly regarded as a

means of skilled physical combat - which indeed they are

in their most conspicuous public image. If one takes the

time and effort to study the ideas underlying them,

however, a substantially different perspective emerges:

that of combat as a last resort after resolution of a

confrontation cannot be achieved nonviolently.

This is not a question of argumentative skills, but

rather of body language and a personal presence

commanding and calming the tension of an encounter.

This is achieved by sufficient education and training in

both the physical skills and ethical philosophy of martial

artistry. 88

88 Cf. Masaaki Hatsumi, *The Way of the Ninja: Secret Techniques*

(Tokyo: Kodansha International, 2004); Jack E. Hoban, *The Ethical*

Warrior (Spring Lake, New Jersey: RGI Media, 2012); and David

Carradine, *The Spirit of Shaolin* (Boston: Charles E. Tuttle, 1991).

In a MW campaign Phases 0 and 3, MetaForce teams

will be on the ground in the geographic area in question,

interacting directly with disputing groups and

individuals. In Phase 4 ParaPolitics teams will be in the

same setting, albeit with the threat of imminent PW

alleviated. In any of these situations the presence

and

brandishing of PW weapons would obviously be

counterproductive. If carried, they should be concealed,

and their display as a threat or their actual use is to be

avoided wherever possible. The chances for such

avoidance are substantially increased if all MF and PP

personnel are trained and conditioned to react to

confrontations as Ninja.

11. PSYCON #11: Fields

As discussed in PSYCON #1, the human body is an

electromagnetic machine. As such it both generates and is

enveloped by EM fields (EMF), controlling everything

from heartbeat and respiration to sleep and female

menstrual cycles.

External to the human body, of course, are a great

many natural and artificial EMFs, some (such as the

Earth's geomagnetic field) quite substantially larger. Both

larger and smaller external EMFs may be weak or strong,

and at every instant each human within their range is

subject to not just their several effects but combined ones

as well. EMFs are subject to the principle of

entrainment, which essentially means that a weaker

field exposed to a stronger one will tend to align with it;

and even a weaker field, if constant, may entrain a

stronger but intermittent or irregular one.

To understand the significance of EMFs to the human

body, it is first necessary to appreciate that each such

body is not an inert, static clump of permanent matter. It

is rather an organic complex in a constant state of

reorganization and reconstitution. For instance, human

liver and serum proteins are replaced every 10 days, and

the whole of the proteins in the body about every

days. Moreover these protein molecules are extremely

complex devices, not mere raw material; not even a single

amino acid can be out of place in the replacement.

To put it another way, there are about 60 thousand

billion cells in the human body, and every day about 500

billion of these die and are replaced and rebuilt.

Why? One possibility is that these molecules are so

complex that they are inherently unstable and thus are

continuously deteriorating. The metabolic system,

including the liquid-based transmission of food and raw

material throughout the body, is a raging furnace of

consumption and regeneration.

How does the body know precisely how to recreate

each cell and molecule? It cannot be **within** the object

itself, because an object cannot “organize itself”. The

answer lies in the existence of an entire layered network

of EMFs throughout and within the body, altogether

comprising a “master plan” EMF for it. Dr. Harold Saxon

Burr, Professor Emeritus of Anatomy, Yale School of

Medicine, named this the **L-Field** (for “Life-Field”/ LF). 89

What exactly **is** a “field”? When something occurs

somewhere in space because something else happens

somewhere else in space, by no detectible means by

which the cause produces the effect, the two events are

said to be connected by a “field” [well-known examples

being gravity and magnetism].

In the case of the human body, its organizing system

cannot be chemical, because then that system itself would

be subject to the same entropic process. Hence there is

more to a human being than mere chemistry. It requires

89 Harold Saxon Burr. M.D., *The Fields of Life: Our Links with the*

Universe. New York: Ballantine Books #23559,

1972.

an **organizing field**, not merely an accidental accumulation of proteins; thus the notion of “gene randomness” is invalid.

Organization inherently requires **preconception based upon purpose**. Thus human physical existence **has** purpose; it is not accidental. The ancient Greeks identified this as the principle of teloç (*telos*), signifying the inherent end, function or purpose of every phenomenon. [Its most famous modern refutation is Existentialism, which denies not only any purpose to individual entities, but indeed to existence itself.]

Anything that can organize must necessarily exist **before** what it organizes. DNA, for instance, contains “building block” codes, but not the “plan” or motivating force to organize an entire human body out of these “blocks”.

If LFs are a natural constant phenomenon, this would

account for the general cessation of human physical

evolution at least 100,000 years ago [and possibly much

longer], as well as for the basic commonality of all human

physical construction. Simple Darwinism is inadequate to

explain the extreme complexity of higher life, such as

development of such mechanisms as Darwin himself

called “evolutionary novelties” - the eye and various

complex organs. Additionally any such “novelties” would

have to occur **simultaneously** for the whole organism

to work together. The odds against this are so high that

evolutionists simply bypass the question.

Where MW is concerned, LFs are important because

their preservation or disruption immediately/ similarly

affects the humans within and controlled by those fields.

PSYCONs #2 and #3 discuss electrical and

magnetic

wave phenomena as separate variables; this PSYCON #11

focuses on the entire mix of fields (EM&L) defining,

sustaining, and governing each human being, as well as

groups of them as extensive as the fields themselves.

Identify the field “definition” of each group, and

individual elements of it causing discord, destructiveness,

or other negative social/behavioral impulse, can be

positively corrected. Even more interesting to MW is the

theory that **thought itself** exhibits properties of a field-

phenomenon. 90

Consider the ability to add 2 + 2. Like the rest of the

human body, the nervous system is also constantly

disintegrating and regenerating. So the material of brain

cells and connecting nerves may have been completely

renewed about 100 times since an adult was first

taught

addition. As he hasn't been taught addition all over again

99 times, how does he **still** know how to add?

This is a question not of mere memory, but of the

structure of thought organization and integrity. The

interaction and entrainment of such "T-fields" (TF) may

account for individuals' abilities to sense, emulate, or

inculcate moods, impulses, desires, and fears in others,

both individually and *en masse*. 91 Just as LFs are distinct from the physical body they create and organize, so TFs

are superior to and separate from the physical machinery

they manipulate and use. 92 That TFs also have the ability

to entrain LFs may explain the well-known phenomena of

mental states affecting bodily harmony and health, and

vice-versa, as when bodily energy affects mental

alertness.

90 This extrapolation of Dr. Burr's concept of LFs

was proposed by

Edward W. Russell in his *Design for Destiny* (New York: Ballantine

Books #23405, 1971).

91 Thus the mysterious human emotional force of "love" may be in

effect the entrained harmony of two individuals' TFs.

92 The phenomena of "ghosts" may thus be the persistence of TFs

past the human bodies they previously defined, and "haunted

houses" their continued presence in surroundings familiar to them.

In this model, therefore, the brain is properly seen as

the mechanism used by one's primary and subordinate

TFs for the cataloguing of sensory input and the storage

of memory. These are **results**, **not** the thing itself, of the

self-aware "thinker", the primary TF which is individual

consciousness of identity and being.

Sensory areas of the brain are more or less

permanently wired to the respective physical senses,

hence their injury or loss is quantifiable and somewhat

irreparable. But learning and memory functions are not

so localized, as long as enough brain cells remain to be

usable. These are used only intermittently and at desire

or need.

This is why memory is so subtle and elusive a

thought-activity. Memory is the backbone of one's

current situation. It is how one **conveniently** decides

who he is and communicates that to others. But it is still

not the nucleus of the conscious self. It is this ultimate

self which is t**he thing that assigns meaning and**

value to both memory and current sensations:

I'm a man in search of his true self. How archetypically

American can you get? **Everybody's** looking for his true

self. We're all trying to fulfill ourselves, understand

ourselves, get in touch with ourselves, get ahold of ourselves,

face the reality of ourselves, explore ourselves, expand

ourselves. Ever since we dispensed with God, we've got

nothing but **ourselves** to explain this meaningless horror of

life. We're all weekending at est or meditating for forty

minutes a day or squatting on floors in a communal OM or

locking arms in quasi-Sufi dances or stripping off the

deceptions of civilized life and jumping naked into a

swimming pool filled with other naked searchers for self.

Well, I think that **true** self, that **original** self, that **first** self,

is a real, mensurate, quantifiable **thing**, tangible and

incarnate. And I'm going to **find** the fucker!

- Edward Jessup, Ph.D. (after several glasses of wine)93

93 Chayefsky, Paddy, *Altered States* (New York: Harper & Row,

1978).

12: PSYCON #12: Magic

These aren't the droids you're looking for.

- Obi-wan Kenobi, *Star Wars*

Magic, as studied and employed by professional

magicians, consists not only of stage props and physical

dexterity, but also of misdirection, deception, and

sensory preemption. The effect, normally just for

entertainment, is to make the seemingly-impossible

happen, right before the eyes of an astonished audience.

Less ethically and benignly, magic has been used by

confidence men to sting their marks, by generals to

overcome their enemies94 , by religious leaders to sway

the credulous, and by politicians to get elected to office.

Common to magic generally are these factors:

a. **Either control of the environment or**

adaptation of the magic to it. Only the simplest

"table tricks" of magic can be done without regard to their

surroundings. For most illusions to be effective, the

complete environment in which they are activated must

be controlled: lighting, absence or presence of external

noise, intentional distractions from close attention,

audience alertness and receptiveness. While an illusion is

intended to appear spontaneous, it frequently requires

careful advance preparation out of view of the eventual

audience.

b. **Establishment of the magician's dominant**

relationship. The magician displays a *persona* - dress,

94 The U.S. Army's current menu of deception operations can be

studied in FM 90-2: *Battlefield Deception* (Headquarters,

Department of Army,Washington, DC, 3 October 1988). Its

bibliography includes early Robert Jervis, Daniel

Kahneman & Amos

Tversky (prospect theory), and Roberta Wohlsetter.

- 124 -

assertive speech, body language, pressured pace, eye

contact - designed to seize and hold the attention of the

audience, as well as to gradually but inexorably replace

their wills and judgment of reality with his own. [This is

particularly essential to hypnotism. 95]

c. **Dictation of the applicable elements.** The

magician identifies to the audience what objects,

locations, and/or procedures are important and essential,

restricting the problem to their interaction exclusively.

The consequence of this is that an object's behavior which

might seem unremarkable or contrived against ordinary

backgrounds or points of reference becomes surprising

and inexplicable in this artificial environment.

d. **Definition of the variables.** An object or

procedure may be used in any number of ways, but the

magician defines them so as to limit these ways to only

those which make possible and reinforce the illusion.

e. **Instruction of behavior.** Audience participation

is desirable, since going through motions to supposedly

produce the illusion suggests to the audience that it is

somewhat responsible for it, thus encouraging belief in it.

f. **Limitation of possibilities.** As he controls all of

the object(s) and procedure(s) variables, the magician

can force the outcome of the illusion into one which the

equally-predetermined alternatives appear to highlight as

miraculous.

g. **Channeling of expectations.** Once in control of

both the elements of the illusion and the audience's

perceptions and willpower, the magician instructs the

95 Cf. PSYCON #9.

audience in what the possible outcomes of the illusion

can be. It is now “impossible” for the objects or

procedures to function in any other way, nor for the

audience to devise or consider one.

h. **Interpretation of the result.** Once the illusion is

produced, the magician makes it clear to the audience

what it “obviously” signifies. As in his initial

establishment of control over the audience, he now

implants - though announcement, emotional surprise/

satisfaction, and body language - their presumedly

“spontaneous” reaction.

i. **Reinforcement of controlled perceptions.** As

necessary to establish the performed illusion firmly in

“reality”, the magician follows it up with as many

supporting devices and created impressions as are

necessary.

Beyond these basics MW is most specifically

concerned with the magical discipline of **mentalism**. 96

This involves diversion of target audience perceptions

and interpretations towards a different interpretation of

their own thought processes than the one which they

would naturally experience. This is accomplished both

through the above-listed techniques of magic and

appropriate activation and blending of the previous

eleven SLIMC PSYCONs. Every possible external and

psychological factor is controlled and administered to not

only reconfigure the subject's thought-processes, but to

leave undisturbed his belief that absolutely no such

external influence is occurring. Obviously, suspicion of or

alertness to "mind control" can alarm or panic an

96 Not to be confused with the clinical psychological or philosophical

definitions of "mentalism".

individual, even if the activity is [as the Laws of MW

require] completely ethical and benign.

The principles of mentalism may be studied in the

literature of professional magic, and its power may be

both experienced and applied in reputable institutions

devoted to the art. 97 While mentalism is never used

within MW operational activities to influence any of its

planners or operatives, it permeates the entire

manifestation of a MW campaign within the problem

environment and to all non-MW onlookers. The original

problem, if unsolvable, gradually and inconspicuously

becomes one which is. Enemies are transformed into

friends and allies. Apparently-rigid deadlines become

unfolding options. Borders become gateways. Hoarded

assets become horns of plenty. Overall, problems

become

opportunities, and hatred becomes affection, tolerance,

and compassion.

MindWar is magic. Every MindWarrior must

therefore be a magician.

13. PSYCON #13: Religion

a. The Phenomenon of Religion

Primitive pre-literate, pre-scientific humanity found

itself a conscious actor within a bewilderingly complex

and mysterious environment. The Earth obviously existed

as it was perceived and experienced, but it did not

“explain itself”: Why natural objects and processes “are as

they are” was [and still is] unknown, although both

“pattern thinking” and the eventual onset of the

“scientific method” at least enabled their substance,

97 Such as the Academy of Magical Arts of Hollywood, California:

http://www.magiccastle.com/

and the Magic Circle of the United Kingdom:

http://www.themagiccircle.co.uk/

properties, and behavior to be recognizable and

predictable.

To address the “why”, humans could only fall back

upon their imagination, creating one or more “G/god[s]”

and accompanying creation-myths. As humanity evolved,

this practice branched into two general directions:

metaphysics and religion.

(1) Metaphysics inspired the human intellect beyond

the physical-sensory syllogisms of the natural universe

into a realm of suprarational abstractions: the *neteru* of

ancient Egypt, the Pythagorean/Platonic Forms. These

principles were not identifiable through logic or reason,

but through enlightened apprehension: what Plato

referred to as *nœsis*. Cooperatively such awareness was

obtained through rigorous schools of initiation. 98

(2) The vast majority of humans, however, are

incapable and/or unwilling to pursue or endure

metaphysics. Hence they either live their lives ignoring

the “why” question, or they accept any one of several

modern-day continuations of the original, primitive

superstitions: religion.

Within religions the “why” is simply assigned to the

whim of one or more “gods”, hence inexplicable. However

it was, and remains, exploitable by persons and

organizations wishing to control others by claiming to

represent or interpret these gods/God images. The

propaganda is simple: reward for obedience, punishment

for disobedience - both in organic life and in a promised/

threatened hereafter. Such exploiters feel no obligation to

explain or justify their actions; the masses are expected to

take them on trust alone, or in the vernacular

"faith". As

Robert Anton Wilson quips: "Theology was a system for

explaining things by coining words which nobody could

98 These topics are addressed in my book *MindStar*.

understand and pretending that the words meant

something." 99

Religions invariably represent themselves as "forces

for good" within the community, but the worldwide

historical record shows quite the contrary: that they have

consistently been invoked and exploited for destructive

excesses: war, genocide, torture, and enslavement. This

was most blatant during the "Dark Age" from the

Christian Roman Empire and the Crusades to the 17th

Century. After 1550 tensions between Catholics and

Protestants had reached the stage of religious warfare,

culminating in the terrible Thirty Years' War between

Denmark, Sweden, and the Protestant German

principalities on one hand and the Catholic Hapsburgs

(Spain, Austria, Netherlands, Italy, and most of Catholic

Germany) on the other. France, though Catholic, fought

against the Hapsburgs for secular political reasons.

Approximately one-third of Germany's population died

from the war, and the final Peace of Westphalia (1648)

was brought about more by exhaustion than by genuine

reconciliation.

The subsequent Enlightenment and “Age of Reason”

resulted as much from popular revulsion over such

horrors as from the appearance of the functionally-

atheistic “social contract” political theorists: Thomas

Hobbes, John Locke, Jean-Jacques Rousseau, et al.

Since then - and this is a crucial realization for the

MWarrior - religion in the Judæo/Christian West has

become mere PSYOP by the power-elites, with no

one

except the uneducated masses taking it either literally or

seriously. Ritualistic piety abounds; practical compliance

with it is irrelevant.

99 Robert Anton Wilson, *Schrödinger's Cat*. New York: Pocket Books,

1979, page #98.

b. Internal Religious PSYOP:

The Army Chaplain Corps

Our Father in Heaven, before we go into battle, every

soldier among us will approach you each in his own way. Our

enemies too, according to their own understanding, will ask

for protection and for victory. And so we bow before your

infinite wisdom. We offer our prayers as best we can. I pray

you watch over the young Jack Geoghegan that I lead into

battle. You use me as your instrument in this awful hell of

war to watch over them. Especially if they're men like this

one beside me, deserving of a future in your blessing and

goodwill. Amen.

Oh, yes, and one more thing, dear Lord, about our

enemies, ignore their heathen prayers and help us blow

those little bastards straight to Hell. Amen.

- Lt. Colonel Hal Moore

[in the post chapel before leaving for Vietnam]

We Were Soldiers (2002)

Although *pro forma* the mission of the Army Chaplain

Corps is “to advise commanders concerning soldiers’ free

exercise of religion” 100, in practice it has a fourfold *de facto* mission: (1) to convince soldiers that their religious

faith should not stand in the way of killing other humans

on order; (2) to reassure soldiers that God is on

their side

in a war, even if it is against other humans professing

faith in the same God; (3) through these first two

missions to minimize or dispel soldiers' fear of death in

combat; and (4) to ensure that soldiers' families do not

compromise the first three missions.

To reinforce this agenda, chaplains are commissioned

as uniformed officers and are dependent for both

retention and promotion on their secular commanders'

evaluations. Those who find they cannot reconcile

combat missions and orders with their faiths either resign

or are removed.

100 https://www.army.mil/chaplaincorps#org-about

These facts are not mentioned to gratuitously

embarrass the Chaplain Corps, but rather to simply

acknowledge its critical PW function. Doctrinally Judæo/

Christian religions prohibit the killing of humans who

have done nothing to deserve it, and for the PW U.S.

Army to function, it must order, and rely upon its soldiers

to carry out such orders: the individual- and mass-killing

of government-declared “enemies”.

After World War II much sanctimonious publicity was

given the so-called “Nürnberg Principle”: that soldiers

could not use “obedience to orders” to justify destructive

actions which others might later label “war crimes”. This

“Principle” was applied exclusively to the vanquished

Axis, however, and others have since never regarded it as

a valid objection by individual soldiers. 101

The result of this official/institutional hypocrisy is a

cancerous erosion of the U.S. Army’s honor and integrity,

which, because of this nation’s original and

traditional

stand on behalf of individual ethics, are absolutely

indispensable to it.

Once the American armed forces evolve from PW to

MW, the arbitrary killing of “enemies” will cease, and the

need for chaplains’ PSYOP of service personnel will

evaporate. The implied-coercive commissioned Chaplain

Corps will be discontinued, to be replaced by civilian

clergy with no PW-enforcement agenda.

c. Application of the MW PSYCON

Once the U.S. Army has removed its own religion-

blinders as discussed above, it will be in a position to

objectively and accurately use the Religion PSYCON in

MW campaigns.

101 Cf. *Law of* [PW] *War* above in this chapter.

As historically, religion remains today a powerful

force in the motivating of humans to PW violence. As this

book goes to press in 2016, America's politically-

pronounced "enemy" of convenience is Judæo/

Christianity's principal competitor, Islam. [It is the most

transparent of protests that this enemy is only "bad"

Islam.]

Historically this new "enemy" was needed, and

chosen, when the Soviet Union and its Warsaw Pact allies

collapsed and "Communism" was no longer plausible as a

masses-inflaming threat. [To test this, simply look for any

mention of "Islamic Terrorism" prior to the fall of the

Berlin Wall in 1989; there is none.]

As has been made clear in this book, MW does not

permit "sacrificial lambs" under any guise. Humans are

regarded and respected as humans, regardless of their

nationality, ethnicity, religion, or any other arbitrary

qualifier.

The first step in the application of the “Religion

PSYCON”, therefore, is to remove “religion” as an

“enemy”. As with MW generally, the enemy is never

“other humans” in any arbitrary classification; it is the

overall “problem of conflict” in which all involved/

affected humans cooperate to resolve by *áristos*.

Next it is merely needed to recall that all institutional

religions are nothing more than masses-control devices

by their respective power-elites, and that the motives and

goals of those elites are not in the least “spiritual” but

material. In short, they seek power in terms of money,

sovereign territory, and enough of an indoctrinated

population-base to appear a credible future PW threat to

any challenger.

Once identified, these PW motives can be removed by

fulfilling them within a mutually-cooperative

balance. If

international recognition of occupied territory is sought,

grant it. If trade is sought, allow it. In short, go down the

list of tensions for which “religion” is being used as a PW

defense mechanism and remove them openly,

cooperatively, and rationally - without any reference

whatever to “religion”. Once these actual, secular

problems are resolved, “religion” will disappear by itself

into its non-PW role as just one of many community-

control ideologies.

14. PSYCON #14: Sex

Alice Harford: Millions of years of evolution, right? Right?

Men have to stick it in every place they can, but for

women ... women it is just about security and

commitment and whatever the fuck else!

Dr. Bill Harford: A little oversimplified, Alice, but

yes,

something like that.

Alice Harford: If you men only knew!- *Eyes Wide Shut* (1999)

Organic life on Earth is divided into two

complementary functions, conventionally called “male”

and “female” or collectively “sex”. Why this should be so

is one of the mysteries of nature, although its apparent

result is the preservation and strengthening of a species

by facilitating reproduction by the strongest of each

gender.

On the male side, males compete with and eliminate

other males for the right to capture, control, and

reproduce through the strongest and most desirable

females.

On the female side, females compete amongst

themselves for access to the strongest, most powerful,

most desirable males, in order to be captured by them

and reproduce by them. As with males, this may involve

eliminating other females.

Weaker members of both sexes may also survive, pair,

and breed, within the tolerance of the stronger pairs.

Alternately they may not pair or breed, but become

drones of work- but not reproduction-significance.

Over this natural simplicity human communities have

thrown various overlays of convention in order to survive

and function cooperatively, eventually as states,

ultimately as nations. The earliest such overlay was

religion (cf. PSYCON #13), which excused and justified

male capture and control of females as a God-dictated

patriarchy. Men no longer needed to feel oppressive;

women were expected to accept subordination and

obedience. The resulting patriarchy was characteristic of

the entire civilized world of antiquity, with the notable

exception of Egypt and Minoan Crete as gender-equal

cultures.

This institution of patriarchy has continued through

history to the present, where only in the most recent

centuries, and then only in a relatively few more post-

Enlightenment, Age of Reason-impacted societies has it

begun to be dismantled at least in part. In areas such as

North America and Western Europe today, women are

nominally equal under the law, can vote, own property,

etc.

But it is far from a return to ancient Egypt or Crete.

Men still feel a right to control women, and an

expectation that “true” women need and want to be so

controlled. [The endless arguments over abortion

decision are a case in point.] Women are correspondingly

uncertain whether absolute independence and equality

are “authentically womanly” or a metamorphosis into a

sexless drone-state. Individual disparities in class,

wealth, and power exacerbate such confusion for both

sexes. The tension and frustration have also given rise to

“escapes” such as homosexuality and attempts to

“transgender” through cross-dressing and hormone/

surgery self-mutilation.

This is a tragic and pathetically inept response to

nature’s harsh regimen of competitive heterosexuality. Its

net effect is ludicrous confusion over sexual roles and

maturity in the “emancipated” cultures, while the [much

larger] rest of the planet continues to perpetuate religion-

justified patriarchy, often to extremes of callousness and

cruelty.

MindWar does not propose to resolve America's

sexual turmoil, much less anyone else's. As Alice Harford

observed, it is a contest ultimately between millions of

years of natural evolution vs. clumsy rationality.

This PSYCON is identified rather to note that many,

indeed most of the world's PW-prone societies remain

very much in the grip of centuries-old religious

patriarchies. This characteristic, along with such

societies' antipathy towards the United States for its

perceived "sexual degeneracy", must be factored into any

MW campaign as non-confrontationally as possible. The

U.S. should not expect other countries or cultures to align

to its sexual climate, and vice-versa. *Áristos* here is best

sought through solutions and compromises that are

sexual/gender non-specific.

Chapter 4: MetaForce Branch[102]

[Formerly: Special Forces Branch]

102 The MetaForce Branch (MFB) insignia replaces the old Special

Forces Branch:

The crossed arrows of gold date back to the First Special Service

Force of World War II, and have been traditionally continued

through the Special Forces era. In MFB they are shown in gold, no

longer alternating silver, establishing that MF is finally and formally

a Branch of the Army. The tips of the arrows end in lightning bolts,

not arrowheads, signifying that MF targets the mind, not the body.

Over the arrows rises the traditional Special Forces dagger, with its

black-wrapped handle and black hilt. Its blade, however, is now

green flame, honoring the Green Beret and signifying that it is an

instrument of metaphysical illumination, not a weapon for killing.

The term “Special Forces” (which signifies only “other” and

“plural”) is superseded by “MetaForce”: literally “the force that is

beyond force”.

The MFB color is Beret Green.

The old “Special Forces Tab” is discontinued [since, among other

things, it is no longer suited to the Army dress uniform]. As only MF-

qualified soldiers are admitted to the Branch, the MFB insignia alone

indicates MF qualification; there is no separate badge or tab.

The incorrect-Latin motto *De Oppresso Liber* is corrected to *De*

Oppressione Liberare.

MFB unit members wear the green beret with all

uniforms except

the dress blue.

- 136 -

The Green Beret is again becoming a symbol of excellence, a

badge of courage, a mark of distinction in the fight for

freedom. I know the United States Army will live up to its

reputation for imagination, resourcefulness, and spirit as we

meet this challenge.

- John F. Kennedy (1962)

He who fights monsters must beware lest in doing so he does

not become a monster. And if you gaze long into the Abyss,

the Abyss also gazes into you.- Friedrich Nietzsche

Beyond Good and Evil (1886)

A. Original Concept

The classical image of war is that of two national,

uniformed armies, together with their similarly-national,

uniformed allied armies, contesting one another on the

battlefield in compartmentalized, set-piece engagements.

Civilians and communities are not involved, except where

battles or troop movements incidentally, accidentally,

temporarily spill over into them.

This of course has certainly not been the case since

the two World Wars, and indeed not generally before

them either. People who aren't soldiers in national

armies, who don't wear uniforms, sometimes get

frightened, angry, or just principled enough to pick up a

gun, brick, or stone and attack their perceived

oppressors. 103 Throughout history such persons or

groups have been known by many names, such as

103 "On the radio talk shows and TV, you hear one thing again and

again: how the U.S.A. stands for freedom, and we come to the aid of a

friend. But who are the ones we call our friends - these governments

killing their own? Or the people who finally can't take any more, and

pick up a gun or a brick or a stone? There are lives in the balance;

there are people under fire; there are children at the cannons; and

there is blood on the wire.” - Jackson Browne, *Lives in the Balance*

(1986)

“irregulars”, “partisans”, and “guerrillas”. Governments

call them “patriots” or “freedom fighters” if they approve

of them, and “terrorists” or “insurgents” if they don’t.

In World War II the United States sought to ally itself

with, and control, anti-Axis patriots and freedom fighters

through the Office of Strategic Services (OSS), which

would develop into the postwar Central Intelligence

Agency (CIA).

Simultaneously the U.S. and Canadian Armies

experimented with the binational 1st Special Service

Force as a combat brigade (the “Devil’s Brigade” or

“Black Devils”) capable of parachuting behind enemy

lines and conducting assault operations in adverse

weather. While this unit is traditionally regarded as the

predecessor of the U.S. Army’s Special Forces (SF), its

mission more closely resembles that of Ranger units.

When SF was established in 1952, its original function

was unconventional warfare (UW), being the training and

support of guerrilla forces in an enemy nation or its

occupied countries, the obvious scenario being a Warsaw

Pact-overrun Western Europe. 104 When a Warsaw Pact

attack did not materialize, and when instead the U.S.

found itself supporting regimes, including extremely

repressive ones, that were grappling with communist

movements, SF’s function changed to the defeat, not

support of UW. The new mission statements were foreign

internal defense (FID) and counterinsurgency [later

counterterrorism]. The teaching and training function of

104 “At this time (1952-55) this true ‘Post Strike’ role of SF was TOP

SECRET and very closely held. They would go into the enemy area

not only for tactical reasons, but because they were trained by the

WW2 Civil Affairs & Military Government (CAMG) specialists to help

friendly natives reorganize the Soviet government. It was presumed

that after a nuclear strike much of the government, communications,

transportation, and other infrastructural elements would be

decimated.” - Letter, L.F. Prouty to M. Aquino 7/2/95.

SF also changed to include special reconnaissance (SR)

and direct action (DA), exemplified by MACV-SOG

during the Vietnam War. From John Wayne’s

personification of the “Green Berets” as warm-hearted,

well-intentioned samaritans in his 1968 movie of the

same name, SF's image gradually changed to that of the

lone-wolf supercommando portrayed by Sylvester

Stallone in his *Rambo* series of action films.

This Jekyll/Hyde odyssey has left today's SF in

something of an identity crisis. It believes it exists "to free

the oppressed" [per its famous motto *De Oppresso*

Liber 105], yet in the PW universe it more often than not finds itself in locations, with assignments, whose goal is

that of repressing domestic rebellion, regardless of local

popular or moral motives.

B. General Y and Colonel X

The postwar identity of SF was conceived and

implemented significantly by two U.S. Air Force officers,

Major General Edward W. Lansdale (1908-1987) and

Colonel L. Fletcher Prouty (1917-2001). 106 Lansdale

became a UW legend and "man of mystery" during the

1950-53 Huk rebellion in the Philippines, which he

significantly helped the Magsaysay government thwart

through a creative propaganda campaign blending an

active empathy for the populace's perceived problems

105 In correct Latin this would be *De Oppressione Liberare*, but like

"Git thar fustest with the mostest." (a misquotation of Lt. General

Nathan Bedford Forrest, CSA), the mistranslation has immortalized

itself in tradition.

106 Lansdale and Prouty would later be portrayed as "General Y" and

[Colonel] "X" in Oliver Stone's 1991 film *JFK*.

with an underlying and ultimately governing

commitment to U.S. strategic interests. 107

In March 1954 the National Security Council

published document #5412 defining U.S. covert

operations, placing the CIA in charge with DOD

providing personnel, base, and logistical support. All such

operations were to be “plausibly deniable” and no active

duty military personnel were to be involved in them. 108

That same year CIA Director Allen Dulles created the

Saigon Military Mission (which was CIA, not DOD) and

assigned Lansdale to head it. 109 Lansdale moved to South

Vietnam, wherein he attempted a similar defeat of the

National Liberation Front (aka “Viet Cong”) on behalf of

the Diem government. Here, through continuing to be

media-glamorized, 110 he was not so successful, since the

regime was dealing not with an indigenous movement but

one deriving from and actively controlled by North

Vietnam.

The 1963 downfall of the regime and subsequent

introduction of American combat forces effectively

eclipsed Lansdale's efforts in that conflict, although

President Johnson would later send him briefly back.

107 Jonathan Nashel, *Edward Lansdale's Cold War*. Amherst:

University of Massachusetts Press, 2005, pages #138-9.

108 "This is the real reason why the so-called 'air support' myth got

started after the Bay of Pigs. Everyone knew beforehand that no

active duty military personnel could become involved. It had nothing

to do with a JFK decision. McGeorge Bundy called off the JFK-

directed air strike on D-Day, and that is what caused the failure." -

Letter, L.F. Prouty to M. Aquino 7/2/95.

109 *Ibid.*

110 Lansdale was caricatured first in Graham Greene's 1955 novel *The*

Quiet American, then in William Lederer & Eugene

Burdick's 1958

response *The Ugly American*, both made into major Hollywood

films.

Prouty's UW involvement began in 1955, when, as the

USAF's first Chief of Special Operations, he was both its

liaison to the CIA's MKULTRA and the creator of its

global CIA operational USAF support system. 111 In 1960

he was assigned to the Office of the Secretary of Defense

where [under first Gates, then McNamara] he served in

the same capacity for all the services. Simultaneously

Lansdale had become the liaison between OSD and CIA.

As Prouty recalls:

Lansdale saw an opportunity to expand this combined

tactical role even more. He planned to bring the SF, the CIA,

and the CAMG people all together. He went down

to talk

with some friends at the Department of the Army, but the

climate was not right and Ed could not get things going. It

appeared that the Army did not much care for Special

Warfare.

This didn't stop him, and he broadened his contacts to

include the old Continental Army Command (CONARC),

which supervised the CAMG School and provided him with

its curriculum. This he divided among the three of us

(Lansdale, Prouty, and Sam Wilson - Wilson was a veteran of

the WW2 Merrill's Marauders). The result was the new SF

curriculum at Fort Bragg in 1960, following the JFK election

but prior to his inauguration. By the time the SF School

began these classes in late 1960, a number of the key officers

and instructors were actually CIA under military cover. I was

there for the first classes just to see how things worked out.

When it was ready for a formal commencement, Deputy

SecDef James Douglas did the honors. This is how the

Special Warfare concepts were put in motion and how the

“Green Berets” got their send-off - and got removed from the

“Post Strike” role. It was not a JFK deal in any way until

1961, and then only inferentially. 112

111 Letter, Prouty to Aquino 5/12/95. In MKULTRA Prouty worked

primarily with Ewen Cameron, Louis Jolyon “Jolly” West, and Jim

Monroe.

112 Letter, Prouty to Aquino 7/2/95.

Following JFK’s 1961 inauguration Lansdale was

summoned to the White House to brief the new President

on the Vietnam situation, and returned to tell

Prouty “I

believe I have a chance for the Ambassadorship.” 113 After

the Bay of Pigs disaster, however, the CIA was *non grata*

in the Administration, and Lansdale’s hopes were

dashed. 114 He was relegated to running the CIA’s

MONGOOSE operation against Cuba, and only after the

JFK assassination did the next President Lyndon

Johnson reassign him to Vietnam 1965-7. But by then the

Vietnam War had escalated beyond Lansdale’s possible

control. 115

C. Vietnam: Heart of Darkness

Upon arrival of U.S. combat forces in South Vietnam,

SF was relegated to working with the Montagnards and

other non-Vietnamese ethnic groups in the more remote

areas of the country, and to conducting clandestine

combat, rescue, and cross-border operations under the

113 *Ibid.*

114 Lansdale, according to Prouty, executed the JFK assassination

with MONGOOSE assets. “He had hundreds of trained and skilled

men whom he could use to flesh out the cover story that the true

decision-makers had to have to protect the real hit team, and create

the three decades of cover story that has embarrassed American

citizens since that date. Without such a cover story the murder and

resultant *coup d’etat* could not have been achieved so effectively. JFK

would not give him that Ambassadorship for which he would have

killed. What else could he do?” - *Ibid.*

115 “I put Lansdale over there but nothing happened.” - Lyndon

Johnson to Drew Pearson, *Washington Post*, 7/11/66.

auspices of MACV-SOG. 116 That SF acquitted itself with

great distinction in both responsibilities is beyond

question. 117 In the process, however, it drew further away

from Lansdale's original vision of a trifunctional PSYOP/

SF/CA task force.

By the time of the Iraq and Afghanistan invasions, SF

had become essentially an extension of the conventional

Army's occupation presence into areas too remote and

inaccessible for conventional units. SF's "commando"

role predominates, with efforts to encourage cooperation

by local inhabitants continued as possible. What eludes

this posture, however, is a solution to the underlying

sociopolitical discontents and imbalances that flow in to

regain control of an area whenever SF is not physically

present. Thus as with other PW assets, SF has become a

treater of the symptoms, not the disease.

D. Evolution to MetaForce Branch

The evolution of Army Special Forces into MetaForce

Branch (MFB) transforms both the way the resource is

116 SF's decline in prestige was further dramatized by the harsh

official action taken against 5th Group Commander Colonel Robert

Rheault and members of his command in 1969 for the killing of a

Vietnamese double-agent. The Secretary of the Army dismissed the

murder and conspiracy charges when both the CIA and MACV

Commanding General Creighton Abrams refused to testify. The

incident inspired Francis Ford Coppola's 1979 film *Apocalypse Now*,

in which he modeled the Marlon Brando character of Colonel Kurtz

on Rheault. Cf. Peter Cowie, *The Apocalypse Now Book* (Da Capo

Press, 2000).

117 The 5th Special Forces Group was awarded the Presidential Unit

Citation (Army) Vietnam 1966-1968, Meritorious Unit

Commendation (Army) Vietnam 1968; Republic of Vietnam Cross of

Gallantry with Palm, Vietnam 1964-1969; Republic of Vietnam Civil

Action Honor Medal, 1st Class, Vietnam 1968-1970. During the

Vietnam War, seventeen Medals of Honor were awarded to its

soldiers.

internally organized and the way it is applied in future

MW campaigns. In essence MFB becomes the physical

presence of the entire MW campaign in the situation-

area, both before the campaign formally commences and

until its condition sufficiently stabilizes to permit MFB's

replacement by the ParaPolitics (PP) Branch teams.

As with the MW campaign overall, MFB's mission is

to identify, diagnose, and constructively treat the

destabilizing "disease" itself, not its symptoms [of

local

killing and destruction].

While MFB teams are armed, such weapons are both

designed and intended only for team protection and that

of other humans in instances where all other MW devices

have failed. They are a “last resort” and an indicator of

MW failure, and are always regarded as such. They are

thus always concealed on MFB soldiers’ persons - never

openly displayed. They are produced only when it is

unavoidably necessary to use them, and then only to a

necessary minimum.

Here it is essential to recall that it is the function of

the MWB to so research, comprehend, and precondition a

situation area that when MF teams actually touch down,

they will encounter only non-stressed, receptive, and

positively-disposed inhabitants. At no time will MFB

teams be deployed to an area which has not been

successfully MW-preconditioned.

E. Precedents and Principles

1. Shaolin *Kung Fu*

For most people the term *kung fu* brings to mind

dramatic unarmed combat by highly-skilled, intensively-

disciplined Chinese martial artists [as well as non-

Chinese enthusiasts]. This is a misapprehension and

oversimplification. The term *kung fu* translates to "to

know what to do", and it is most properly understood as

an entire way of life: a constant harmonizing of oneself

with one's surroundings and the correction of anything

inharmonious to its ideal alignment.

Traditionally *kung fu* dates to the 6th century C.E.,

when the Indian Buddhist monk Bodhidharma journeyed

to the Shaolin Taoist monastery of China and taught the

monks a form of active meditative dancing. Over the

subsequent centuries this developed into the famous

system of acrobatic self-defense.

The Taoist and Buddhist roots of the Shaolin

discipline, however, are both integral with it and essential

to it. Taoism, originated ca. the 5th-6th centuries B.C.E.

by Lao Tzu, comprises both the apprehension of the

singularity of nature and the quest for conscious melding

with it. 118 Buddhism, originating in India in the same

approximate time-period, generally prescribes a path to

personal enlightenment through a moderate, monastic

lifestyle. Consequently *kung fu* became an active

expression of these combined philosophies.

The MFB soldier is not expected to be either a Taoist

or a Buddhist. What is required of him is a *kung fu*

sensitivity to imbalances in situations to which he is sent,

and “knowing what to do” to resolve them.

2. *Ch’i*

Another concept from ancient China is that of *ch’i* [or

qi], the “life force” of each living being. 119 It is the presence of *ch’i* which distinguished a living body from a

118 *Tao* is usually translated as “the Way” [in the sense of the

onflowing of the natural universe]. It is most closely reflected in the

classic *Tao Te Ching*, authored by Lao Tzu.

119 *Ch’i* was originally and extensively discussed in *The Yellow*

Emperor’s Classic of Internal Medicine, 27/2600 BCE.

dead one, and which links the physical mechanism with

the metaphysical soul. Consequently the strength and

concentration of the will are conveyed to the physical

senses and structures through *ch’i*, while diminished or

disrupted *ch’i* results in confusion and exhaustion.

Until the late 20th century, Western science tended to

dismiss *ch'i* as a folk myth, since it supposedly could not

be detected or measured in the laboratory. What has

since transpired is that it was indeed there all along, and

completely detectable: It is simply the body's complete

and component EMFs.

All physical energy, no matter how it is generated [or,

more precisely, converted] is a function of the

electromagnetic spectrum (EMS). The human mental

processes which command a muscular action, for

instance, transmit that command by electrical impulses

to that muscle, and the EMS waves or disruptions

subsequently detected by the visual, auditory, and tactile

receptors signal the accuracy and effectiveness of the

action. *Ch'i* is thus a measurement of the strength and

accuracy of such activity, both deliberately and in the

body's unconscious functions [as in the heartbeat,

digestion, and breathing].

The smooth flow of *ch'i* is enhanced, reasonably

enough, through proper care of the mind and body: diet,

rest, breathing, exercise, and mental coherence.

Conscious mental/physical conditioning exercises are

known as *ch'i kung* [or *qi gong*] (= *ch'i* coherence").

While a systematic discipline of *ch'i kung* is the ideal way

to maintain strong and harmonious bodily *ch'i*, Chinese

medicine also proposed to treat specific disruptions of its

circulation through the placement of special needles

(acupuncture) or massage pressure (*shiatsu*).

Less positively, *t'ai chi ch'uan* martial artists defeat

opponents by strikes precisely targeted to disrupt their

ch'i flow and coherence. *T'ai chi ch'uan*, literally

“supreme ultimate boxing” is better known in the contemporary West as a smooth-flowing exercise program rather than a combat technique. Indeed, because the *ch’i*-directed strikes of *t’ai chi ch’uan* practitioners could, for that very reason, be severely harmful or lethal, they are generally forbidden in martial arts sport competitions.

As discussed in Chapter #3 under “G.5. PSYCON #4: Chronobiology”, the human body and mind are strongly influenced by external natural cycles, including the geomagnetic field of the Earth. Subtle variations in this field, known as the “Schumann Resonances (SR)”, are detected by magnetically-sensitive particles (magnetite) in the pineal gland of the brain, which regulates the circadian cycle by the generation and release of Melatonin. 120

The SR consist of an EMS field between the Earth and

the ionosphere, pulsing at between 7-10 Hz. This tends to

entrain humans to *alpha* (8-14 Hz) BWR, especially

during periods of strong, higher-range SR, associated

with daylight and atmospheric lightning activity. This is

obviously MW campaign-helpful. At night the ionosphere

moves higher, resulting in a decrease of the SR towards

its lower 7 Hz extreme. This entrains *theta* BWR, hence

altered states of consciousness and similarly-unusual

moods and behavior: **not** MW campaign-helpful.

Through the detection and calculation of SR, or what

the Chinese termed "external *ch'i*", it may be possible to

predetermine circadian mental and physical states of

those in MW-campaign areas.

In addition to the detection and prediction of

externally-influenced *ch'i*, it is theoretically possible [and

asserted by advanced *ch'i* martial artists] to first

120 Cf. George J. Washnis & R.Z. Hricak, *Discovery of Magnetic*

Health. Rockville, MD: Nova Publishing Company, 1993.

consciously regulate one's own *ch'i* [e.g. through

meditation reduce one's BWR to *theta*] for extreme

powers of concentration, then project an even lower BWR

of *delta* (1-4 Hz) into an opponent, thus rendering him

dazed or unconscious. 121 The *delta* BWR is concentrated

by the sender in his hands, then extended as an EMF into

the opponent, entraining first his pineal gland, then

through it his brain's internal BWR pacemaker, the

thalamus. 122 Its thalamocortical neurons experience a

"silent phase" every 1-25 seconds, during which time they

are susceptible to such external entrainment. 123

This "mirror neuron" effect, in which the firing of a

particular neuron in one individual's brain triggers

a

similar firing in another's, is commonly experienced by

and familiar to recipients as intuition of the originator's

emotions, attitude, or intentions; when someone else

picks up a knife, for instance, one senses whether this is

or is not a prelude to violence with it. This normally

unconscious, passive phenomenon is employed actively

and deliberately by the MFB soldier to change both the

perceptions and the anticipations of those on whom he is

121 Cf. David Eisenberg & Thomas Lee Wright, *Encounters with Qi:*

Exploring Chinese Medicine. New York: W.W. Norton, 1995. In

Japanese Ninjutsu this technique is referred to as *ki ken* (the "spirit

fist").

122 The projection is simply the controlled EMF of the sender, which

extends sufficiently beyond his body to envelop and

entrain the

receptive/ uncontrolled BWR of the opponent. Cf. James L.

Oschman, *Energy Medicine: The Scientific Basis.* New York:

Churchhill Livingstone, 2000.

123 Cf. Andersen, Per & Andersson, Sven Anders, *Physiological Basis*

of the Alpha Rhythm. New York: Appleton-Century Crofts, 1968.

concentrating [whereupon they will look for other

droids124]. 125

Summarily the MFB soldier encountering groups or

individuals in a MW campaign locale, may augment

preconditioning MWB PSYCONs by calculating the

influence of external natural EMF/ *ch'i*, and by self-

conditioning and then projecting a calming, positive, or if

necessary gently incapacitating personal EMF. 126

3. Negotiation

So let us not be blind to our differences - but let us also direct

attention to our common interests and the means by which

those differences can be resolved. And if we cannot end now

our differences, at least we can help make the world safe for

diversity. For, in the final analysis, our most basic common

link is that we all inhabit this small planet. We all breathe the

same air. We all cherish our children's futures. And we are

all mortal.

- John F. Kennedy[127]

Once a receptive and cooperative atmosphere has

been established, the MFB team proceeds to implement

the *áristos*. If possible this is effected by straightforward

reasoning and convincing, for which there are many

conventional recipes.

124 Cf. Chapter 4, PSYCON #12: Magic.

125 Cf. Marco Iacoboni, Roger P. Woods, Marcel Brass, Harold

Bekkering, John C. Mazziotta, Giacomo Rizzolatti, "Cortical

Mechanisms of Human Imitation", *Science* Magazine, December 24,

1999, pages #2526-8.

126 The reader may have experienced situations in which merely the

arrival and presence of a particular individual exerts a calming,

cooperative influence upon those present. This is a scientific

explanation for such encounters and experiences.

127 Commencement address, American University, June 10, 1963

a. Negotiation Procedure

Here it must be emphasized that what is being applied

is not just casual, amateur discussion [which in tenuous

situations can and frequently does collapse into

emotional grandstanding]. Rather it is a disciplined,

calculated process based not just upon rational

reasoning, but also upon every other factor (emotion,

religion, ideology, ethnicity, culture, economics,

etc.)

which frames and constrains the issue. **The MFB team**

will be pre-practiced in this before it ever touches

down.

As developed in the classic primer of negotiation

technique *Getting to Yes*, negotiation is not waded into

haphazardly. 128 Rather it is carefully structured and

executed to reach constructive closure:

(1) As with MW generally, the people involved are

removed from being the “problem” [or “enemy”];

the problem [or MW “enemy”] is redefined as the

situational issues over which there is

disagreement and friction.

(2) Initially each participant in a disagreement is

identified and defined in terms of a **position**

taken and articulated, which tends to an

oversimplified caricature of the situation and the

belief that it cannot be changed. Hence such

128 Cf. Roger Fisher, William L. Ury, & Bruce

Patton, *Getting to Yes:*

Negotiating Agreement Without Giving In. New York: Penguin

Books, 1983 *et seq.* , - and in obstinate cases Ury's supplementary

Getting Past No: Negotiating in Difficult Situations. New York:

Bantam Books, 1993. Fisher & Ury's approach became codified as the

Harvard Project on Negotiation. Another influential, alternative

approach is Max Bazerman's work at Harvard Business School,

which relates to Kahneman & Tversky's prospect theory, and to Cass

Sunstein and Richard Thaler's behavioral economics work.

positions are not discussed; rather the problem

is recontextualized in terms of the participants'

individual and collective **interests**: with the

problem being a/the impediment to their

fulfillment. Here commonality of all participants'

interests is sought and emphasized, lending

momentum to solutions which will benefit all

rather than just one or some participants.

(3) Initial disagreements polarize when the issues are condensed into simplistic, either/or lines-drawn. The problem must accordingly be diffused into a complex of flexible variables, each of which can be addressed and adjusted without triggering intransigence in any participant. As each of the component variables is adjusted with an eye to the greatest collective benefit, so the entire matrix will move towards that *áristos*.

(4) Not only the commonality of the problem, but the worth and dignity of all participants involved must permeate the negotiation. Hatred or contempt towards other participants, if sensed [and as is easy to sense], will nullify any attempt at reasoned discussion. 129

b. Physiological Considerations130

Crucial to negotiation - indeed to the entire concept of

MW - is the presumption of orderliness in the human

129 This reflects the overwhelming of algorithmic by pattern thought,

as discussed in Chapter 4.E.

130 This extremely pertinent and crucial factor was incisively

introduced by Dr. William Henry Anderson in "Terrorism: The

Underlying Causes", *The Intelligencer* (Washington, D.C.:

Association of Former Intelligence Officers, Winter/ Spring 2004).

thinking process. We assume that, whether logically,

emotionally, or environmentally, the human brain

processes impressions, information, and accumulated

knowledge methodically and consequentially. This is the

entire basis upon which human behavior can be

comprehended and predicted, on both the individual and

the group level.

The unspoken, and all too often ignored assumption

in this scenario is that the brain is whole, healthy, and

functioning perfectly. Unfortunately this is not always,

and perhaps not even mostly the case.

The human brain, like other components of the body,

requires essential care and insulation from harm from the

moment of its prenatal origin if it is to develop and

mature fully functional. This tends to be taken for

granted in highly-developed countries, where good

nutrition, medicine, and safety from environmental

hazards (lead, mercury, pollution, etc.) are the norm.

In many areas of the world, however, expectant

mothers and their subsequent children are malnourished

and in peril of numerous diseases. Children may be

subject to psychological and physiological hardship from

the moment of birth. The outward effects of this can be

seen in stunted growth, fragile health, impaired faculties.

Not so evident is the condition and capacity of the

individual’s brain.

While the entire brain may suffer from such

inadequacies and injuries, particularly pertinent to the

discretionary behavioral process is an area called the

amygdala. In concert with the judgment centers of the

frontal cortex, it assigns significance and priority to

information. If this process is impaired, the result can be

distorted or disproportionate opinions or expressions. At

minimum this may manifest as a harmless personal

fixation. More ominously and extremely it can result in

irrational and unchangeable fanaticism.

Fortunately extreme cases rarely wind up in political

or social positions of authority; they are too

conspicuously recognized by others as dangerous “loose

cannons”. Less fortunately, this is a sliding-scale

phenomenon, where some degree of impairment may not

be easily identifiable. Many of history's most infamous

tyrants, from Caligula to Stalin, exhibited a streak of

callousness and cruelty which blindsided those about

them and confounded later biographers and historians.

Central to Plato's thought, and indeed to the premise

of MW, is that no intelligent individual will deliberately

choose, or do, evil. Rather it is intrinsic to human nature

that we aspire to the Good, the *Agathon*. 131 When someone makes a decision or takes an action which is

apparently evil, therefore, it is the result of either

misperception of causal factors or, as noted here,

impaired judgment faculties.

MFT negotiators, if and when they encounter

nonsensical, untouchable fanaticism in confronted

persons, obviously cannot undertake to be amateur brain

surgeons [even if the amygdala were "adjustable"]. They

will either have to overcome the resistance through

applied PSYCONs or attempt to marginalize or remove

the impeding personality. 132 Of the several PSYCONs

discussed in Chapter #3, it is #12/Magic which is most

immediately and easily employable in face-to-face

impasses.

131 See Chapter 5 for further discussion of the *Agathon*.

132 This should **not** be taken to mean abduction or murder. Both

easier and more productive are distraction or preemption of such a

person's interest and attention, such that the actual problem of MW

concern can be pursued with others.

4. Magic

In situations where all attempts at direct, rational

convincing fail, the MFB team next resorts to magic. The

essence of magic, as developed in Chapter #3 under "H.

12. PSYCON #12: Magic", is the manipulation of the

perceptions of the other party so that he first redefines

the problem and its issues for himself, then draws

conclusions as to the reality and options available based

on that redefinition. In short, if the ostensible problem

appears to be unsolvable, change it into one which is. In

creating such an alternative, the MFB magician

unobtrusively introduces a scenario which addresses the

actual problem without seeming to, and this is

accomplished not by lying to or deceiving those involved,

but by presenting them with impressions that lead them

to such interpretations and conclusions by themselves. 133

F. "A Spoonful of Sugar"

The function of MFB in a MW campaign is to stabilize

the on-site situation sufficiently for the PPB to touch

down and commence its reenvision of that situation, as

discussed in the next chapter. Thus MFB is not an

invasion or occupation entity, and if properly functioning

will not be present long enough for the local populace to

begin to perceive it as such. If it cannot accomplish its

mission in a very short timespan, almost before those

encountering it begin to focus on its presence, MWB has

failed to adequately precondition the situation. In that

case the MFB presence should be withdrawn until it is so

preconditioned.

133 Cf. Al Schneider, *The Theory and Practice of Magic Deception.*

CreateSpace Independent Publishing Platform, 2011.

In action a MFB team is “invisible”. Its members

materialize without attracting notice, they work to adjust

the situation without seeming to interfere with it, and

finally they disappear just as unobtrusively as they

arrived. The MFB model is not John Rambo; it is Mary

Poppins. 134

Just a spoonful of sugar helps the medicine go down in the

most delightful way. In every job that must be done, there is

an element of fun. You find the fun, and - **snap** - the job's a

game!

- Mary Poppins

134 Who is, appropriately, Airborne-qualified.

Chapter 5: ParaPolitics Branch135

[Formerly: Civil Affairs Branch]

Until philosophers are kings, or the kings and princes of this

world have the spirit and power of philosophy, and political

greatness and wisdom meet in one, and those commoner

natures who pursue either to the exclusion of the other are

compelled to stand aside, cities will never have rest from

their evils - no, nor the human race, as I believe - and then

only will this our State have a possibility of life and behold

the light of day.

- Plato, *The Republic* (Book VI, 473-C

135 The ParaPolitics Branch (PPB) insignia replaces the old Civil

Affairs Branch:

Against a globe of the Earth in sea-blue rises a torch whose Branch-

traditional purple base flows into a Mental Blue crown and the rose-

quartz flame of Illuminated wisdom. Diagonally secondarily dexter

across the torch is a Mental Blue sword ending in the MW lightning-

bolt. Diagonally primarily sinister is a parchment scroll inscribed

with the ancient Greek term καλοκαγαθία. As developed by Plato in

the *Gorgias*, *kalokagathia* identifies “moral virtue reflecting both the

natural and the conventional”: the key to both individual and

community perfection. The PPB colors continue from Civil Affairs as

purple and white. PPB unit members wear the purple beret with all

uniforms except the dress blue.

A. Original Concept

The need for armies to do something about the human

suffering and landed wreckage they left behind them in

PhysWar is as old as PhysWar itself. Doing nothing

meant increased, prolonged misery and engendering of

hatreds that would eventually give rise to new, angrier

enemies and wars. Sometimes, as in the case of Troy or

Carthage, the victor's solution was to completely

obliterate the vanquished, so that there would be nothing

to reemerge from its ashes. But as the object of most PWs

was conquest and acquisition of human and territorial

assets, such a solution was increasingly impractical.

It was the Romans who most famously recognized the

need to make allies of those they conquered, granting

Roman citizenship generously throughout their empire

and extending such benefits as the construction of roads

and waterways, and the preservation of social order by

Roman garrisons as well. The result was the *Pax Romana*

and a confluence of cultures unprecedented in the ancient

world [though previously attempted, but not sustained,

by Alexander the Great].

Until World War II the assets used by the U.S. Army

for such postbattle cleanup work were hastily and

awkwardly thrown together, then abandoned once they

had done as much as could be expected of them. It was

the challenge posed by the mammoth destruction of Nazi

Germany, and the perceived threat of Soviet communist

filling of that social vacuum [as indeed happened in the

future Warsaw Pact countries], which inspired the Army

to take the challenge of reconstruction both more

seriously and more permanently. Hence the

establishment of the Civil Affairs & Military Government

Branch, USAR in 1955.

Subsequently Civil Affairs became increasingly

involved not just in “battlefield janitor” clean-ups, but,

during postwar national destabilizations, in various civic

works projects (funded by American money) to try to win

the discontented people’s “hearts and minds”. Political

and social factors were studiously avoided - not just out

of respect for local traditions and politics, but more

frankly because CA was neither empowered nor

competent to meddle in them. This is where CA has

remained, doggedly but frustratingly, until the advent of

MindWar.

B. Political Structures Sequence

The most stable, civilized, and pleasant societies of

antiquity - such as Egypt, Crete, and Hellenic Greece -

share a surprisingly simple, yet subsequently forgotten

principle: that of **a *polis* defined, united, and**

energized by a common moral principle.

In Egypt this was the cosmic principle or *neter* (god/

goddess) of *Maat*, usually simplified as “justice” but more

precisely extending to virtue, fairness, and rectitude in all

personal and community affairs. There was no concept of

individual rights against the government, because

government was viewed as a system ordered by the

neteru. Similarly each Egyptian, whether high- or low-

born, participated in this system. Crime and corruption

were of course possible, but inadvisable because of the

conviction that vice would be punished severely after

Earthly death.

Virtue in Mesopotamia was understood as obedience

to the willful desires of the god(s), not harmony with their

natural principles. The “wrath of the gods” was feared by

the state in Mesopotamia, as it was never in Egypt (which

was ruled by a god-king). The Mesopotamian king

sought

the “right ruling” of his community, in accordance with

the Akkadian principle of *Shulmu* (later adopted by the

Hebrews as *Shalom*): a term meaning not just “peace”

but the community well-being that engenders peace.

Hellenic Greece includes the civilizations of Crete (b.

2700 BCE), Greece (Mycenæ b. 1600 BCE, Athens b. 600

BCE), the Ægean islands, and *Magna Græcia* (Sicily and

southern Italy). The Hellenic Greek cultures are most

notable for exalting the intellect - for making the universe

an intelligible tool and/or puzzle for mankind to explore,

understand, and use. They did not conceive mankind as

having a “mission” from the gods, though the gods could

influence human fortunes for good or ill. To the extent

that the Greeks put humanity at the “center” of

importance, they worshipped its body (as in athletics and

the Olympic Games) and its mind (as in the sophistic and

philosophical schools of Athens).

The Cretan (Minoan) political system, a bureaucratic

monarchy most significant for its peacefulness, included

no evident slavery, standing military, or marked class

distinctions. Women appear to have been politically equal

with men. The Minoan culture was destroyed ca. 1400

BCE by an invasion from Mycenæ. The Mycenæan

culture, which faded into the Greek “dark ages” within

another three centuries, denied women equality and did

have slavery.

The “dark ages” lasted from 1100 to 800 BCE and

came to an end with the founding of the first Greek

city-

states. The first Greek writing appears in about the 8th

century BCE, with the first dated writing in 600 BCE.

The later Hellenic era (600-300 BCE) - based as it

was on empirical investigation and inductive reasoning -

was a challenge to the older, tribal way of doing things.

Previously custom (*nomos*) was the rule for behavior, and

to follow custom was *dike*, the path of justice. Disregard

of custom was *hybris* and was unacceptable and even

dangerous beyond its immediate implications.

As it became increasingly evident that social

problems, such as the reform of Athenian laws by Draco

and then Solon, could be solved by either an appeal to

either **relative practicality** or **absolute standards**, a

growing controversy arose concerning the relation

of

nomos to *physis* (nature or the divine order). Foremost of

the absolutists was Pythagoras, who sought in **number**

the beginning or *arche* of things - the ordering principle

or “one behind the many”.

The teachers of relativism were known as **sophists**.

There were a great many of them in Periclean Athens,

and they gave advice ranging from the practical to the

quasi-legal [there were no lawyers *per se*]. They

performed an important function in the socialization of

the community, but absolutist philosophers suspected the

commercial motives behind their teaching, as well as

their subordination of ideals to effectiveness. The most

famous of the sophists was Protagoras (ca. 481-410 BCE),

associated with the aphorism: “Man is the measure of all

things.” Protagoras was a materialist, holding that the

explanation of all things lay in matter, but he further

argued that each person perceives and interprets matter

according to different perspectives. Institutions are not a

manifestation of *physis*; they are conventions of human

experience.

Plato (387-347 BCE) [through the character of

Socrates in his *Dialogues*] considered the soul or *psyche*

as the repository of the entire personality or character.

One should not attempt to purify the *psyche* by rituals or

restrictions, but rather to develop it through exercise of

its faculties. The state is the *psyche* magnified, hence the

Republic is most accurately seen as a prescription for the

psyche magnified. Specifically there is a three-part

similarity between state and soul: The state's

populace,

auxiliaries, and guardians correspond to the soul's

sensation, will, and reason. The respective virtues are

temperance, courage, and wisdom.

In the *Republic* Thrasymachus suggests that Justice is

merely the interests of the stronger. Socrates responds

that they may not know their interests. Glaucon then

suggests that Justice is maximization of individual

desires while avoiding suffering at others' hands. Socrates

indirectly refutes this by prescribing the ideal state - the

“Republic”. Hence Socrates answers Thrasymachus and

Glaucon by arguing that it is more natural for a man to be

just rather than unjust if his soul is healthy and each part

is doing its proper work.

It was important to Plato that virtue be raised to a

level of **rationality**. It was not enough for people to be

unconsciously or instinctively virtuous; they must "taste

of the knowledge of good and evil" and then knowingly

choose the good.

Plato stratified thought as *Eikasia* (primitive

emotion), *Pistis* (ordinary active/reactive thinking),

Dianoia (precise, logical, enlightened thought), and

Nœsis (intuition and apprehension of the *Agathon*). 136

He offered the famous "parable of the cave", whereby

philosophers (who have seen the *Agathon* of perfect

wisdom) lead mankind into the light by means of the

dialectic. [Here "dialectic" means teaching or rather the

136 In classical political thought there was a concern to locate

authority beyond anything that anyone could appropriate, either in

wisdom or in justice, or, as in the Platonic *Agathon* - the supreme

Good which is beyond definition. The *Agathon* can

accommodate as

many formulations as there are human beings, and every person can

make his own report. As there will always be a transcending or

conceivable Good beyond the good(s) of particular individuals, the

Agathon is ineffable and indefinable, and necessarily transcends the

spatial and temporal limits of finite powers of perception. - Iyer,

Raghavan N., *ParaPolitics: Toward the City of Man*. New York:

Oxford University Press, 1979, page #22.

encouraging of self-teaching through examination and

refutation of imperfect concepts.]

Plato was an elitist, but his elitism was directed

towards an ideal, happy, and harmonious society, which

he felt could best be attained by enlightened stratification

of roles. His prescription was thus benevolent aristocracy.

Critics of Plato erroneously attack him as a

totalitarian

oligarch. They are also bewildered by the "mysticism"

which permeates his writings. Such "mysticism" is

intelligible to those familiar with the Egyptian and

Pythagorean metaphysics from which it derives.

The fall of the Roman Empire (an increasingly uneasy

marriage of Hellenistic religious multiplicity and political

pragmatism) and simultaneous ascent of institutional

Christianity eclipsed the concept of the morally-defined

and -sustained *polis* (of which republican Rome was

arguably the last gasp), replacing it with a political order

ordained by the Christian God [the "City of God/ City of

Man" concept articulated by Augustine (354-430 CE) and

later codified into a stratification of Eternal/ Natural/

Divine/Human Law by Thomas Aquinas (1225-74)]. Thus

an externally-proclaimed, but intellectually-

unintelligible

[and unquestionable] morality governed humanity and

its social institutions. This is the situation which persists

today in the world's surviving theocratic cultures and

states, such as those of Islam and Israel.

The cataclysm of the Protestant Reformation

(1515-1648) and Catholic CounterReformation (1545-63)

saw the effective elimination of theocratic political

morality in Europe. It was replaced first by the Age of

Absolutism (1500-1789), demarking the strongest secular

monarchies, and then by the intellectual and militant

revolutions of the Enlightenment (late 17th & 18th

centuries). The Enlightenment proposed to replace

secular monarchies with competing concepts of purely-

human "social contracts" forcibly established (Thomas

Hobbes) cooperatively negotiated (John Locke), or

arising from public sentiment (Jean-Jacques Rousseau).

The Lockean model was that adopted by the Founding

Fathers of the United States, while in the much more

cynical and harsh model of Hobbes were the seeds of

modern utopian socialisms, as well as Marxian

communism.

S e e n a g a i n s t t h i s t a b l e a u , t h e i n f a m o u s

totalitarianisms of the 20th century - Italian fascism,

German National Socialism, and the Marxist variations of

Leninism and Maoism, were less authentic political

designs than Romantic reactions against the perceived

dullness and starkness of the social contract concept.

Indeed by the end of that century all of the utilitarian

social-contract models were exhausted, either by formal

collapse (fascism, communism) or from popular

disinterest and cynicism. 137

What has gradually but inexorably replaced these

ideologies is something even more impersonal and

amoral: the technological society. Increasing automation

and computerization of the means of production,

communication, social services, finance, and military

force have altered human leaders and decision-makers

from ideologists to technicians. As such their

effectiveness is measured not by their popularity or

integrity, but rather by how well they further the

technology in support of the people's continuously-rising

expectations. If such a super-technician leader fails to

deliver those expectations, the consequence is initially the

137 We were equally tired, in mid-century, of cold sanity and hot

blasphemy; of the over-cerebral and of the over-fæcal; the way out

lay somewhere else. Words had lost their power

either for good or for

evil; still hung, like a mist, over the reality of action, distorting,

misleading, castrating; but at least since Hitler and Hiroshima they

were seen to be a mist, a flimsy superstructure. - Nicholas Urfe, in

John Fowles' *The Magus* (*op.cit.*).

search for someone who promises to do so; and if this

fails, explosive social instability. There is simply nothing

else besides gratification to hold such a society

together. 138

Which leads this discussion to its culminative point:

that what is missing from modern society, and what is

thus desperately needed for it to become productive,

stable, and inspiring, is **a popular morality of the**

very sort apparent at the beginning of ancient

civilization. This is what is meant by *ParaPolitics*, and

it is what the ParaPolitics Branch of the Army exists

to

identify, formulate, and activate in each MW situational

instance. It is the necessary end of the MW campaign, the

Agathon towards which every decision and action within

it proceeds.

C. ParaPolitics Architecture

Construction of a morally-based *polis* first requires

the discarding of the ideological remnants of the "social

contract" era. As Dr. Raghavan Iyer observes:

We are especially linked to the complacent nineteenth

century and its tragic aftermath. Words became infected with

the ideologies of political movements on behalf of classes,

elites, ruling classes, empires, and nations; and as a result we

have inherited a welter of "isms" - liberalism, socialism,

communism, fascism, and their prolific bastard progeny.

138 This is a modern remanifestation of the "bread

and circuses”

atmosphere of imperial Rome, wherein the original, venerable

Republican institutions had, if surviving at all, become mere

sounding-boards for the emperor of the moment. The disintegration

of any legislature from an active policy-making reflection of the

constituent citizenry to a merely-symbolic facade for ulterior

interests and motivations is an invariable harbinger of national

eclipse.

No “ism” is a logically-complete and self-consistent

system of ideas. Its spurious claim to completeness converts

it into an ideology which can win followers and reconcile

them to losses and setbacks.

An ideology is a form of imposition of holy writ by a

putative expert on any doctrinal “ism”, whether he or she be

the guardian of a party or a church, the head of a

nation or a

program, or any leader who engages in an inefficient form of

bossism and resorts intermittently to force, treachery, and

trickery to secure compliance. This collusion initially seems

adequate but in time becomes hard-hearted and precarious,

and must eventually end. Demoralization results from

imposition by force or fraud in lieu of inducement through a

consistent appeal to the unrestricted use of reason, to

common experience, and to shared insights.139

The problem of technology is at once simpler and

more difficult to solve. Simply, it merely requires

insistence that it remain subordinate to human values.

The difficulty is that it is an alluring and addictive

aphrodisiac for which a disillusioned, cynical populace is

all too ready to sacrifice such values. 140

The solution to this dilemma, continues Iyer, is

ParaPolitics:

ParaPolitics signifies the imaginative application of

seminal ideas vitalizing political theory and practice; the

elaboration of fundamental principles into paradigms of

relationships among persons and between civil means and

human ends; the quest for political understanding and action

139 Iyer, *op.cit.* , pages #11-12.

140 This tension was most dramatically illustrated in Thea von

Harbou's 1926 novel *Metropolis*, filmed 1927 by her husband Fritz

Lang. The impasse between monstrous industrial machines and the

dehumanized workers who served them was resolved only by Maria,

a woman who awakened the desire for the *Agathon* in everyone -

except the magician Rotwang, who sought to thwart her by creating a

soulless double - the infamous robotrix *Ultima Futura* - to

impersonate her. Like Kundry in Wagner's *Parsifal*,

however, Maria

overcame this *Doppelgänger* to redeem humanity: “The mediator

between brain and hands must be the heart.”

based upon expanding self-awareness; and the ever-receding

perspective of ideals rooted in the ethics, metaphysics, and

psychology of self-transcendence.141

This prescription is less formidable than it reads at

first glance. Ordinary political interactions can be

analytically dissected into six motivational expressions:

perfectibility, **reason**, **welfare**, **stability**, **power**,

and **self-preservation**.

The politics of perfectibility are those inspired by the

desire to improve the *status quo*, whatever it may be.

Reason involves established processes of discussion and

negotiation, resulting in progressive changes by both

consensus and compromise. Welfare considerations

are

those reflected within the basic fairness and humanity of

various policies and proposals. Stability of the embracing

social system is a constant concern with regard to all

potential modifications. The quest for individual and

institutional power results from personal and group

ambition, and self-preservation follows from people's

instinctive desire for security and continuation of their

family line and community image.

In an ideal situation all six factors would be in

equilibrium. In practice, particularly in the current Age of

Ideologies, this is rarely if ever the case. Distortion of the

principle of perfectibility leads to outbursts of patriotic

narcissism along with xenophobia. Exclusive or

predominant reliance upon the reasoning procedures of

established institutions excuses or ignores urgent

social

needs which have little or no voice in them. A popular

demand for welfare can leave the community stripped of

its vitality by penalizing personal initiative or privilege; at

extremes it leads to revolution. In contrast, an excessive

concern for stability results in repressive laws and their

coercive enforcement. Power for its own sake - not from

141 Iyer, *op.cit.* , page #27.

the runaway idealism of perfectibility - disintegrates a

community into selfishness and cynicism. Self-

preservation can become overactive in a state suffering

from other distortions or disruptions, resulting in

personal alienation from [what remains of] the

community and anarchy.

The MW diagnostic procedures of Phase 1 examine all

six categories to identify both imbalances in a given area

and their effect upon the entire structure. Part of the

Phase 2 “cure” involves “rebalancing” that structure as

efficiently and effectively as practical.

That is not where the PPB’s work stops, however. It is

not there just to secure a tenuous, utilitarian stability, but

rather to continue into the identification and inspiration

of a positive, inherently-reinforcing moral community: a

true *polis*.

ParaPolitics is the twin product of **vision** and ***virtu***:

the former being the benevolent and creative ideas which

the stabilized environment makes possible, while the

latter reflects the nurturing, careful pragmatism of

Machiavelli. 142 Neither “means” nor “ends” can be used

to excuse the other. ParaPolitics rather demands their

identity.

To Mahatma Gandhi this reflected the law of *karma*

in politics. The end is *satya* (truth), which requires no

justification. The means are *ahimsa* (non-violence). This

approach presupposes that there is a transcendent

morality (*Maat* or the *Agathon*) to which sincere,

altruistic humans may aspire and attain.

Throughout the quest for both vision and *virtu* PPB

must be guided by three interlocking, mutually-

supporting energies: **will** (the strength to bring the *polis*

into being), ***logos*** (the conviction and determination to

142 Cf. Chapter 10.D.

express it openly and honestly), and ***eros*** (deep and

sincere sympathy for everyone affected by it).

Such a ParaPolitics resolution can be applied to any

specific situation in any culture, geographical area,

economic level, or other identifier. This is because it is

applied not towards forcibly altering any of these, but

simply to reduce tensions and conflicts within them and

to develop their positive contributions to the *áristos*.

D. Evolution to ParaPolitics Branch

If the “brain” of a MW campaign is MWB, and the

“hands” MFB, PPB is what they both exist to engender

and enhance: the “heart”. Once a subject group and/or

area is identified as the object of a MW campaign, it is

PPB which is activated to conceive, design, and nurture

within it a *polis* of the highest individual and community

morality: what Plato defined as *kalokagathia.*

This is no easy task, as the alienation, inadequacy,

inhumanity, and resultant instability of the subject

group/area are the cumulative consequence of the

centuries-old suppression of this principle by the

procession of exploitive, utilitarian, and alienating

sociopolitical systems summarized in #B above.

Furthermore PPB must tailor every such *polis* to its

unique environment and circumstances, which requires

sensitivity to and respect for local nonpolitical cultural

traditions (for instance religion and gender customs).

The key to success in ParaPolitics is the primal yet

insistent and unsuppressable impulse of humanity to **be**

and **do** the Good (*Agathon*). This is the final refutation of

the cold and cruel totalitarianisms which see in humanity

only another natural resource to be exploited or

eliminated. It further reestablishes the defining principle

of a morally-progressive community: that each

educated143 citizen is entitled to a personal formulation

of relative truth, which is to be respected, not exploited or

suppressed, by others.

143 In this context “education” means the unfolding among receptive

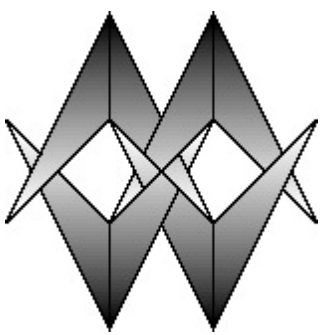
individuals of the capacity to choose effectively, to set themselves

their standards of excellence, to exemplify tolerance and civility in

relation to others, to identify with achievements and failures of those

near at hand and of persons everywhere, and to see life as a process

of continuous self-education. (Iyer, *op.cit.* , page #305.)



Part III: Campaign

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Chapter 6: Phase ø

The Members of the League undertake to respect and

preserve as against external aggression the territorial

integrity and existing political independence of all Members

of the League. In the case of any such aggression or in case of

any threat or danger of such aggression the Council shall

advise upon the means by which this obligation shall be

fulfilled. - Article X, Covenant of the League of Nations, 1919

All Members shall settle their international disputes by

peaceful means in such a manner that international peace

and security, and justice, are not endangered. All Members

shall refrain in their international relations from the threat

or use of force against the territorial integrity or political

independence of any state, or in any other manner

inconsistent with the Purposes of the United Nations.

- Chapter I, United Nations Charter, 1945

A. The Reality of PhysWar

Utopian appeals for an end to war, whether by

international organizations, statesmen, philosophers, or

artists, are abundant, eloquent, and futile. The impulse to

it is too strong and pervasive throughout all human

cultures and affairs: a “natural state of war” most

famously observed by Thomas Hobbes (1588-1679):

There Is Alwayes Warre Of Every One Against Every One

Hereby it is manifest, that during the time men live without a

common Power to keep them all in awe, they are in that

condition which is called Warre; and such a warre, as is of

every man, against every man. For WARRE, consisteth not in

Battell onely, or the act of fighting; but in a tract of time,

wherein the Will to contend by Battell is sufficiently known:

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and therefore the notion of Time, is to be considered in the

nature of Warre; as it is in the nature of Weather. For as the

nature of Foule weather, lyeth not in a showre or two of rain;

but in an inclination thereto of many dayes together: So the

nature of War, consisteth not in actuall fighting; but in the

known disposition thereto, during all the time there is no

assurance to the contrary. - *Leviathan*, 1651

MindWar, accordingly, does not seek to eliminate this

war-impulse, but rather to divert it from a physical to a

mental battlefield. The tensions, emotions, and drives

remain; the physical destruction of the Earth, its

resources, and its living beings does not.

While in the future MW may become the initial war-

mode, at this time of its introduction and phase-in, it

must expect to run into situations already destabilized

and torn by PhysWar. The MWarrior, no matter how well

prepared, is not entering a rational environment where

both [or multiple] sides are disposed to reason. In

addition to PW inertia - the continuation and escalation

of PW because of economics, politics, and emotions -

participants tend to the conviction that all bridges are

burned: that there is no alternative to victory or

annihilation. As George Orwell observed in *1984*:

War, it will be seen, accomplishes the necessary

destruction, but accomplishes it in a psychologically

acceptable way. In principle it would be quite simple to waste

the surplus labour of the world by building temples and

pyramids, by digging holes and filling them up again, or even

by producing vast quantities of goods and then setting fire to

them. But this would provide only the economic and not the

emotional basis for a hierarchical society. What is concerned

here is not the morale of masses, whose attitude is

unimportant so long as they are kept steadily at work, but

the morale of the Party itself. Even the humblest Party

member is expected to be competent, industrious, and even

intelligent within narrow limits, but it is also necessary that

he should be a credulous and ignorant fanatic whose

prevailing moods are fear, hatred, adulation, and orgiastic

triumph. In other words it is necessary that he should have

the mentality appropriate to a state of war. It does not matter

whether the war is actually happening, and, since no decisive

victory is possible, it does not matter whether the war is

going well or badly. All that is needed is that a state of war

should exist. 144

The MWarrior entering into such an environment,

therefore, has a twofold preliminary task: to identify and

arrest or reduce the factors pushing for PW, and to

communicate to both political leaders and PWarriors that

there is a better alternative: MW.

Complicating this is that the issues in modern PWs

are rarely only internal to the participant nations. More

often they are resources or strategic accesses that either

other nations or supranational economic institutions

covet. Or it may be that the PW is the result of one or

more participant nations experiencing an ideological,

economic, and/or religious fragmentation.

The MWarrior's first task, therefore, is to identify and

correlate all such destabilizing factors. Each element's

existence and significance should be stated in terms

general enough to embrace its impact on the entire

situation, such that its hypothetical absence would

eliminate its influence. A second reason for this

generality is that it facilitates the Phase 1 diagnoses

process: The "building blocks" are kept big and simple,

allowing diagnosis-combinations that are easy to

visualize and assemble. Examples of such factor-

statements might include:

• P**articipant-nation #A has too few**

subsistence resources to provide a

minimum survival lifestyle for its

people.

144 Orwell, George, “War is Peace”, *1984*. New York: Harcourt, Brace

& Co., 1949, page #158.

• P-religion #B, which is universal in P-nation #C, feels threatened by different religions in P-nations #A and #D.

• P-ethnic group #E, diffused throughout P-nations #C and #D, feels disenfranchised in and exploited by those P-national governments, and wants its own sovereign national standing to correct this.

• P-nation #D feels that the only way to ensure that it won’t be invaded or destroyed is to possess nuclear weapons.

• NonP-nations #F and #G rely upon P-nation #C for natural resource #H.

• NonP-nation #I needs to have the

commercial route between P-nations

#A and #C kept open.

The Phase 0 list is complete when its theoretical removal would imply a peaceful, stable situation. Completion of the Phase 0 list results in five immediate and self-evident revelations:

(1) Any one of these factors can be used to justify and trigger PW.

(2) The greater the number of factors, the higher the probability of PW.

(3) The greater the number of factors, the less the participants can even visualize, much less plan or execute a PW solution to all of them.

(4) If no alternative is available, PW will commence anyway.

(5) The onset of PW will further fragment, confuse, and complicate the original factors, so that by the time the PW concludes [if it does], the original factors

will no longer be either identifiable or

relevant.

These being self-evident, the usual demagogic

justifications for PW evaporate, and what remains is

Orwell's explanation above: that **PW is undertaken for**

its own sake, not to prevent, solve, or correct anything

else. MW, on the other hand, is necessarily problem-

driven; it cannot function otherwise.

B. PhysWar Provocation Removal/Reversal

PW requires both an excuse for action and a

calculated escalation towards that excuse. MW can expect

to enter a problem situation where one or more such

preliminary PW provocations are already underway. If

the MW campaign is to succeed, these provocations must

immediately be identified and aborted. Among the more

common are:

1. Paramilitary Operations Under the Guise

of “Intelligence”

“Intelligence” normally refers to the gathering and

explaining of information about a problem-situation -

including information which the participants don’t want

known. The purpose of intelligence is simply to present

decision-makers with a clear, accurate, and complete

picture of the situation, so that any decisions they make

are not in ignorance of critical factors.

The atmosphere of secrecy in which intelligence

collection efforts occur, however, has led to various

agencies extending their activities into clandestine active

measures such as paramilitary combat, kidnapping, and

assassination. While the temptation to meddle in another

nation’s internal affairs is understandable, such activities

violate the principle of national sovereignty and destroy

the intruder's image as an open and honest international

participant. "Intelligence" must be limited to intelligence.

2. Emotion-Arousing Violence

While the term "terrorism" has been overused to

mean merely any individual or group resisting any

participant-nation's government control, its original

meaning was the employment of "terror" (e.g.

intimidating or violent actions designed to frighten both

recipients and witnesses into silence and cooperation).

[The term "state terrorism" identifies similar behavior by

established governments.]

A campaign of terror is meant to convince the

recipients that the government cannot or will not protect

them, while on the other hand failure to cooperate with

the terrorists will result in punishment or death.

As the government and/or any occupying forces

cannot know where such terrorists will strike next, they

cannot be defeated in the conventional sense. Rather they

must be neutralized by removing their motivation, be it

religious, ideological, ethnic, etc. This is a task for

strategic MWB applications.

A key element of terror is its indiscrimination. It

injures or kills persons not just directly, but also

randomly and incidentally. Hence the terrorist's weapons

of choice are imprecise and remote ones: roadside

explosives, suicide vests, boobytraps, and [in state

terrorism] missiles, aircraft bombs, and drones. The

terrorizing of the affected populace is in no small part

because it is aware that even the most docile conduct is

no guarantee of safety. Terror becomes the way of daily

life, with commensurate physical and psychological toll.

3. False-Flag Operations

Governments kill, or allow to be killed, their own

people when it is deemed necessary to create popular fear

of and antagonism towards a scapegoat target which has

itself not committed any such act. History is replete with

examples, exposed or still clouded in deception and

suspicion.

While obvious effective in producing the immediately-

desired effect, false-flags are, ethically, despicable and

shameful. Such actions must be absolutely rejected as a

policy option, and when discovered exposed and

punished without excuse, evasion, or equivocation.

4. Drum-Beating

A lie repeated frequently and forcefully enough will

eventually be popularly accepted as “truth” unless it is

quickly exposed and refuted. While again an effective

PW-agitating device, this procedure violates the simple

standard of truth and honesty. Countering “the big lie” is

again a MWB strategic task.

5. Population Repression

Governmental limitation or removal of civil liberties

and rights on the grounds that this is necessary to “fight

terrorism” does nothing to deter terrorists (who will not

respect any such limitations), but it will both aggravate

the populace towards the scapegoat and discourage

protest against the PW-promotion. The more a populace

is prevented from articulating dissent and alternative

courses of action, the more it can be goaded into PW-

fervor.

6. Degradation of the Individual

In Chapter 1 the First and Second Laws of MW

recognize and respect the dignity of each human being,

regardless of his place within the overall MW campaign.

His bodily mechanisms and thought-processes are

accessed only non-injuriously, for the sole purpose of

inclining and inducing him to cooperate with and

contribute to attainment of the *áristos* and subsequent

ParaPolitical *polis*.

In a PW environment, on the other hand, the

individual is dehumanized into “the enemy”, whereupon

“it” can be shot, beaten, kidnapped, tortured, exiled,

imprisoned, and/or killed. If any of this happens by

accident, it is mere “collateral damage” of no more

consequence than [if anything] a token cash payment to

surviving family. The history of PW is the dark legacy of

man the Killer Angel’s contempt for life.

Indeed what is ultimately at issue here is the very

phenomenon of life itself. Either it is a “divine

spark” to

be revered and protected, or it is nothing more than an

accidental meat-machine to be exploited or exterminated

as desired. There is no middle-ground between these

alternatives.

C. MindWar Integrity

A MW campaign cannot succeed if “the house be

divided against itself”. PW pressures, both overt and

covert, over which the United States and other

participants have control, must be arrested before a MW

solution can be initiated. Otherwise the MW campaign

will be assumed to be a sham: a mere show-distraction

from the actual PW agenda. Indeed it is the suspension of

all PW-pressures, albeit temporarily and provisionally,

which gives the MW campaign its initial dignity and

credibility.

PW-habitués may deride the rigorously-idealistic

taboos above as naïve, wishful thinking in today's harsh

world of routine callousness and cruelty. "Nice guys",

they will insist, "finish last." Nevertheless if humanity is

to be brought back from the brink of self-annihilation, it

can only be by a conviction of honesty, empathy, and

humanitarianism so resolute that all such cynicism

shatters before it. Nowhere is this better argued than by

Albert Camus in a letter to a German friend while serving

in the French Resistance during World War II:

You never believed in the meaning of this world, and you

therefore deduced the idea that everything was equivalent

and that good and evil could be defined according to one's

wishes. You supposed that in the absence of any human or

divine code the only values were those of the

animal world -

in other words, violence and cunning. Hence you concluded

that man was negligible and that his soul could be killed, that

in the maddest of histories the only pursuit for the individual

was the adventure of power and his only morality, the

realism of conquests. And, to tell the truth, I, believing I

thought as you did, saw no valid argument to answer you

except a fierce love of justice which, after all, seemed to me

as unreasonable as the most sudden passion.

Where lay the difference? Simply that you readily

accepted despair and I never yielded to it. Simply that you

saw the injustice of our condition to the point of being

willing to add to it, whereas it seemed to me that man must

exalt justice in order to fight against eternal injustice, create

happiness in order to protest against the universe of

unhappiness. Because you turned your despair into

intoxication, because you freed yourself from it by making a

principle of it, you were willing to destroy man's works and

to fight him in order to add to his basic misery. Meanwhile,

refusing to accept that despair and that tortured world, I

merely wanted men to rediscover their solidarity in order to

wage war against their revolting fate.

As you can see, from the same principles we derived

quite different codes. Because you were tired of fighting

heaven, you chose injustice and sided with the gods. I, on the

contrary, chose justice in order to remain faithful to the

world. I continue to believe that this world has no ultimate

meaning. But I know that something in it has a meaning, and

that is man, because he is the only creature to insist on

having one. This world has at least the truth of man, and our

task is to provide its justifications against fate itself. And it

has no justification but man; hence he must be saved if we

want to save the idea we have of life. With your scornful

smile you will ask me: What do you mean by saving man?

And with all my being I shout to you that I mean not

mutilating him and yet giving a chance to the justice that

man alone can conceive. 145

Hence such “clearing of the field” is not as fanciful as

it might seem. It is clearly in the interests of all

participants to avoid the death and destruction of PW,

and MW is the most methodical and practical means for

realizing this.

145 Albert Camus, 4th Letter to a German Friend, July 1944. Camus

(1913-1960) was a French philosopher who

received the 1957 Nobel

Prize for Literature “for his important literary production, which with

clear-sighted earnestness, illuminates the problems of the human

conscience in our times”.

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If one or more participants refuse to halt their PW

efforts, the MW Command (MWC) assembled to assess

and activate the MW campaign may decline to proceed

further. The situation then reverts to previous PW-

oriented authorities and agendæ.

This acceptance or rejection of MW capability also

highlights the limitations of a MW apparatus constructed

solely within the U.S. Army. Ideally MW should emanate

as policy from the highest levels of government, with the

Army’s MWC finding the diplomatic and pre-PW field

already cleared for it when a situation is designated.

Instead this experimental Army component must

anticipate “Phase 0”, in which it must discover and

attempt to bring to a halt ongoing PW pressures. Within

the MW structure this is principally a task for the MFB,

since it possesses both the mobility to examine the

subject area and the versatility to avoid dangerous

confrontations while doing so.

Phase 0 concludes when MFB reports its findings to

the MWC, which then makes the decision either to

proceed to Phase 1 or to reject the MW assignment.

Given the abundance and strength of pre-PW forces

resisting MW, is MW worth pursuing? The answer to this

must be sought in the innate character of mankind. If de

Sade correctly asserted the human race to be motivated

by and committed to its self-destruction, then, as Hobbes

predicted, we are condemned to a future which is “nasty,

brutish, and short”.

But if, as Abraham Lincoln believed, there are “better

angels of our nature" whom we may summon to inspire

our compassion for and behavior towards one another,

then MW is not naïve idealism but an eminently

worthwhile and achievable virtue. Where it can be

brought to bear, it must be.

Chapter 7: Phase 1

To win one hundred victories in one hundred battles is not

the acme of skill. To subdue the enemy without fighting is

the acme of skill.

- Sun Tzu

Defeat is a state of mind. No one is ever defeated until defeat

has been accepted as a reality. To me, defeat in anything is

merely temporary, and its punishment is but an urge for me

to greater effort to achieve my goal. Defeat simply tells me

that something is wrong in my doing; it is a path leading to

success and truth.

- Bruce Lee

A. Redefinition of the Problem

MW Phase 1 is the redefinition of an assigned conflict

in terms of an acceptable and practical outcome.

The U.S. armed forces are not accustomed to foreign

involvements leading to anything less than complete

destruction of the assigned enemy. A MW campaign

begins with the elasticity of outcome: a solution which is

the best possible under the circumstances (*áristos*),

though it may not completely satisfy any participant in

the conflict. The *áristos* may well justify medals, but

probably not triumphal parades.

The nascent PW halted in Phase ø is characterized not

only by its covert mischief but also by its official

misrepresentation, if not outright denial. Attacks and

invasions take place under monikers of "peacekeeping",

"stabilization", or "assistance", either U.S.-unilaterally or

under the umbrella of the United Nations, NATO, or

"coalitions". This evasive labeling fools no one, but adds

to the general confusion in that neither actors nor goals

are openly and clearly acknowledged. And since they

aren't, no one knows what the PW goal is, how to

determine whether it's reached, or even who would make

such a determination.

B. Declaration of MindWar

MW begins with a formal declaration of MindWar,

which includes a definition of the problem and

identification of its participants, as well as a proposal for

[collective] victory (*áristos*). Ideally this should happen

in the Congress, per a formal declaration under the

Constitution's Article I §8, although in a post-World War

II era of unending PW actions both overt and covert,

Congress has largely abandoned this responsibility to the

Presidency. The introduction of MW gives Congress an

excellent opportunity to reassert its authority, since MW

is a humanitarian solution unlikely to generate the

domestic political emotions and pressures caused by PW

actions. Quite the contrary, the citizenry is likely to stand

predominantly, if not unanimously behind such an

forthright approach to an international problem.

Another benefit of a formal MW declaration is that it

signals to the situation-country or its internal conflicting

groups that the United States as an entity is committed to

a MW solution; it is not a “house divided” in which an

ostensible MW campaign may be undermined by a

continuing covert PW one. It also informs such

participants what general solution the United States has

in mind, so that they can begin to discuss its effectiveness

and acceptability among themselves. The PW alternative,

obviously, promises only indeterminate death and

destruction.

Assuming, however, that it will take some time [and

some evidence of less-formal MW successes] before

Congress is emboldened to this formal extent, U.S. Army

MW itself must define its MW mission and sell it

progressively to the Army, the Defense Department, and

other concerned governmental departments and

agencies. This is rather less daunting than it sounds,

since such external governmental entities are generally

willing to “give MW enough rope” as long as they are not

responsible for a failed campaign. MW, as previously

discussed, is completely prepared for the possibility of

failure, although, like Bruce Lee, it regards obstacles as

incentives to rechart the path to the *áristos*. “You **can** get

there from here.”

C. Diagnosis of the “Disease”

The symptom of PW is military or guerrilla action by

or within a situation-location. There can be many reasons

for such eruption of violence, and often several

simultaneously: livelihood hardship, fear of harm

[whether from the government, invading/occupying

forces, or guerrillas], anger from experienced harm,

religious fanaticism, individual or sectarian political

ambition, territorial greed, and/or involuntary

impressment.

What might initially startle conventional intelligence

officers and strategic planners is that the MW diagnostic

procedures below are conducted unclassified and

completely in the open. It is essential to the accuracy of

all the steps, as well as to the final Foundation Diagnosis

(FD), that as many of the individuals, groups, and

organizations included in the diagnostic sweep be aware

of it and have the opportunity to both critique and

contribute to it. This reflects the MW principle that a

successful MW campaign must be waged by all

participants against inertial PW pressures, and that the

only true MW victory is a collective one.

1. Internal Diagnosis

Before evaluating a U.S. MW response to a specific

situation, the MW strategist must identify all contributing

irritants - in the absence of any U.S. interference

whatever - and create a profile of the situation-location

accordingly. It would be convenient if such irritants could

be given neat, numerical weights and plotted on a

mathematical matrix, but this is impossible due to their

fundamental dissimilarities. What **is** possible is to rank

them in rough order of their influence; for instance in one

country religion may be the dominant aggravation, while

in another only a minor consideration.

Internal national policies, customs, or issues, such as

race, nonnational ethnic groups, gender status, civil

r i g h t s , w h i c h m a y i n d i r e c t l y b e a r u p o n P W

brinksmanship, must also be identified and ranked. 146

Such a gradient is completed for each participant

group. Then the groups with their rankings are placed

side-by-side in a lineup to compare motivations and their

relative influence. Similarities in strong influences

suggest what a MW campaign must emphasize in order to

succeed - if the situation-location exists in complete

isolation, which in most situations it does not.

146 PW has always been sold to people in grandiose absolutes: the

freeing of an oppressed country, vengeance for a claimed outrage, the

establishment of democracy, etc. MW, on the other hand, limits its

objectives, and its claims, to the possible and the practical, which

may be significantly short of the ideal, as well as more difficult to

explain. In short, at its best MW is not emotionally satisfying.

2. External Diagnosis

The next step of diagnosis is to similarly identify and

rank all external influences bearing upon the impending

or aborted PW in which the situation-location is engaged

either internally or externally. This must be done for each

foreign country whose policies or actions contribute to

the PW momentum, as well as for involved non-national

organizations or enterprises. Again a ranked lineup is

created, and a weighted picture generated. At this level of

analysis, care must also be taken to identify whether

specific foreign countries' interests are aligned or

antagonistic to one another. In short, the situation-

location may actually be an artificial proxy for a much

larger, indirect contest.

During the Cold War many “wars of national

liberation” were regarded by the capitalist and

communist blocs as showcase tests of their worldwide

power and prestige. Such views were not necessarily

shared by the local client regimes or movements.

Vietnam’s Ho Chi Minh, for example, was first and

foremost an anticolonialist who admired and cited the

American Declaration of Independence. Only when he

perceived American support for the post-World War II

restoration of French colonialism did he turn to the

Soviet Union and China, allies with whom his regime

maintained an uneasy and mistrustful relationship,

exploding eventually into Vietnam’s 1979 war with China.

An obvious danger here is unconscious analytical bias

in favor of the United States and/or its favored

international clients; or against countries, blocs, or non-

national groups or influences perceived or imagined to be

hostile to the U.S. Diagnosis must be objective and

dispassionate if it is to be accurate. During later MW

Phases applicable biases and agendæ can and should be

acknowledged and faced, but never in Phase 1.

3. Composite Diagnosis

Once both internal and external lineups have been

completed, they are combined into a composite,

whereupon overall common factors are identified and

ranked. While this stage of analysis may begin with a

simple diagram, it cannot end there, because this is the

stage at which MW situation-location population analysis

comes into play. Strategic research & analysis teams from

all three MW branches must consult towards an *áristos*

path which not only participant leaders but the affected

populace may agreeably and realistically tread.

4. Analysis Expertise

Formal area- and country-studies abound within the

various departments and agencies of the U.S.

government, as do published books, periodicals, and

running commentaries in the commercial media and

Internet. For a MW diagnosis the R&A teams must cast

their net as widely as possible, again taking care not to

exclude or discount facts or points of view which the

United States might find politically, economically, or

emotionally inconvenient or repugnant. 147

5. Foundation Diagnosis

Finally the MW R&A teams produce a comprehensive

diagnosis, which, once articulated, will be the foundation

of the consequent MW campaign. This Foundation

Diagnosis (FD) is the source to which all operational

147 The Schrödinger's Cat problem: There is inherent difficulty in a

national analysis being performed objectively from within the nation

itself, because its traditions, norms, beliefs and taboos tend to be

taken for granted and hence unrealized as relevant, significant

factors - and thus not to be considered changeable ones.

elements of the campaign - MWB, MFB, and PPB - will

constantly refer to ensure the coordination and success of

the campaign. It is a dynamic, continuously-updated

resource, not a static document. 148

D. Prescription of the "Cure": The *Áristos*

The FD, if correctly done, presents the present profile

of the situation-location and provides indices which can

be used for short, medium, or long-range forecasts as

well. Any one of a number of social, political, and

economic forecasting techniques can be applied to the

FD, but these will only indicate the situation-location's

future if the present destabilizing influences which have

caused the PW environment are left unchanged. 149 It is

the purpose of a MW campaign to change them in such a

way as to eliminate the threat of PW and ensure a stable,

constructive, and endurable environment. The word

"peace" is intentionally not used, because it may be

necessary to continue the formal state of MW

significantly past the initial elimination of violence into

correction of the imbalances which could otherwise lead

148 The name of this culminate, operational diagnosis pays tribute to

Isaac Asimov's *Foundation* series of science-fiction novels, in which

two Foundations were established to minimize galactic social decay

and disintegration through psychohistorical analysis and

counteractive measures.

149 A comprehensive and readable survey of political, social, &

economic forecasting theory and techniques is *Futuring: The*

Exploration of the Future by Edward Cornish (Bethesda: World

Future Society, 2004). Cornish, who Edits *The Futurist* magazine for

the WFS, has constantly revised and updated this primer at least

since I first discovered it in 1977 [as *The Study of the Future*].

MWarriors, after initial orientation at the JFK Center and graduate

studies in magic at the Magic Castle and in *kung fu* at the Shaolin

Monastery, may further expand their professional acumen through

WFS curricula.

to its return. Formal MW victory is declared when

the

situation-location can be left to function completely

without it.

1. The MW Campaign Goal: the *Áristos*

From the FD MWB strategists develop a goal for the

MW campaign. This goal represents the most practical,

quick, and universally-endurable changes which can be

made to the FD in order to alter its profile to one of non-

PW stability. Thus this goal is called the *áristos*, the

ancient Greek term signifying “the best for a given

situation”. 150

The *áristos* is not ready-made; it does not present

itself from the FD, because the FD is merely a profile of

the unaltered situation and a means to forecast from it.

The *áristos* is an intrusion into the FD inertia, an

adjustment of it to alter it. If the FD is done correctly, it

will not be easy to alter it in a manner which does not risk

unexpected ripple-effects, some of which could engender

new instabilities. For this reason the correct *áristos* will

be one which stabilizes the problem-situation with

minimum disruption of the FD.

2. Flexibility of the Weighted Ranked Factors

The diagnostic process produced ranked diagnostic

factors which combined with analytical expertise led to

the fusion of the FD. The next step towards the

development of the *áristos* is to evaluate each factor in

terms of how quickly and easily [if at all] it may be

changed. Once the quickest & easiest possible

adjustments are identified, the question becomes which

150 The concept of the *áristos* may be studied in numerous contexts

and applications in John Fowles' *The Áristos* (Boston: Little, Brown

& Company, 1964).

combination of these would suffice to stabilize the

problem-situation most easily, practically, and economically.

3. Open Access Evaluation

In PW opposing sides plan their strategies in secret, seeking to surprise, deceive, and disadvantage one another. Since each side is necessarily working with an incomplete and distorted picture of the situation, intelligence (the attempted acquisition of information an opponent wishes to conceal) is essential, inevitably with incomplete and imperfect results. The consequence is a PW campaign of misunderstandings, mistakes, blunders, and excesses: the sum-total of which does not, indeed cannot lead to a rational resolution of the conflict.

In MW the process leading to the FD is not only not classified, but is advertised and open to all conflict participants. **The "enemy" is the PW-conducive situation, not any individual or group caught up**

in it. While the FD is initiated, developed, assembled,

formatted, and disseminated by assigned U.S. Army MW

strategic R&A teams, access to and suggestions regarding

their deliberations are actively, constantly sought and

welcomed. Situation participants not only have the most

direct and convenient access through electronic media,

but are invited to visit the strategic MWC headquarters to

meet and dialogue with the MW planners themselves.

The result is a FD as complete and undistorted as

possible, and an emerging *áristos* which is neither a

surprise nor an emotional confrontation to anyone

involved. If a less-than-ideal solution were sprung as a

surprise by only one side in a conflict, the odds for its

acceptance would be reduced by the opponent's pride and

resentment of a "dictated ultimatum". If, as in MW,

everyone takes both the credit and the blame for a

tolerable if imperfect *áristos*, such emotional coloring is

minimized, possibly completely avoided.

4. Acceptance of the *Áristos*

Before the MW campaign can be activated on the

basis of the FD and its emergent *áristos*, all situation

participants must agree that it is acceptable. This is of

course much easier if they have all been involved in the

process from which it emerges, in that they were thus

able to propose and evaluate alternative solutions.

Planning participants, however, are not the only ones

who must agree to the *áristos*. Each must present it to

superiors, subordinates, and general adherents, and

secure their endorsement and cooperation. This will

usually be tentative and reluctant, because that is the

nature of an *áristos*. As the MW campaign proceeds,

acceptance of the *áristos* should solidify. If it begins to

dissolve, it is a sign that the *áristos* was wrongly

formulated and needs redefinition.

Chapter 8: Phase 2

In the province of connected minds, what the network

believes to be true is true or becomes true within certain

limits to be found experientially and experimentally. These

limits are further beliefs to be transcended. In the network's

mind there are no limits.

- John C. Lilly

The war was an unnecessary condition of affairs, and might

have been avoided if forbearance and wisdom had been

practiced on both sides.

- Robert E. Lee

Once the Foundation Diagnosis (FD) has been initially

formulated [as it is a dynamic, not a static document] and

the *áristos* determined, Phase 2 reverse-engineers that

áristos from its achievement to the present situation.

The

purpose of this is to identify what changes, in what

sequence and/or combination, are necessary to attain the

áristos.

As each such change is identified, the assets, forces,

and resources necessary to effect it are specified. If for

any deficiency the change is deemed unachievable, the

reverse-engineering seeks an alternative path around it to

the FD. If no such path can be found, the *áristos* is

unattainable as presently defined and must be revised

less ambitiously until a practical path to the FD is

achievable.

The problem-situation cannot, of course, be relied

upon to remain static while the MW campaign's

incremental changes are being applied. As each change

occurs, the FD must be updated accordingly, along with

the reverse-engineered [and now presumably shorter]

path to the *áristos*.

Another consideration in all social engineering is the

"law of unintended consequences", by which any change,

or even the existing situation *per se*, may mutate

suddenly and unexpectedly due to unforeseen events,

such as assassinations of key individuals, crises in nearby

environments, or natural disasters. Such surprises do not

automatically dismantle the MW campaign, but they

must be absorbed into it and compensated for if/when

they occur.

The result of Phase 2 reverse-engineering is a "map to

the *áristos*" which all MW operational elements must

follow if proper coordination is to be attained and the

áristos realized. If the "map" is constructed

correctly, its

success will be inevitable, because it is based not only on

physical situations and conditions, but on **the**

mechanism of the minds of all humans involved.

It is this latter feature of the MW campaign which

distinguishes it from a conventional “reallocation of

resources” analysis, such as is both commonplace and

useless in international disputes. In MW the psychology

of all participants is the missing key which not only

makes the campaign possible but makes its outcome

inevitable.

A. Task Organization and Composition

Phase 2 requires a major reconceptualization of the

old U.S. Army MISO unit design and functionality.

In the old MISO configuration, which was designed

for PW battlefield-janitor support, the only strategic units

were two Active Army MISO groups (MISOGs) located at

Fort Bragg, NC under a single MISO command (MISOC).

The USAR units scattered around the United States

consisted of tactical elements only, suitable for

deployment in support of committed PW operations. 151

Within the MISOC, responsibility for strategic MISO

research & analysis rested with a Cultural Intelligence

Element (CIE) which, since it was limited to a few 2-year-

contracted civilians who are all deployable overseas,

could not possibly attract either the extensive experience,

all-source information collection, or academic discipline

expertise essential to MW. 152

Under MW configuration, strategic research &

analysis responsibility is a USAR function. Strategic

MWB groups (MWBGs) are assigned general geographic

areas of responsibility. To monitor these in time of peace,

and perform MW diagnoses in times of developing

conflict, these MWBGs create a varying number of

specialized MWB diagnostic teams (MWBTs), located

near government departments/ agencies, universities,

and private-sector research institutions specializing on

the geographic areas in question. These MWBTs are

fixed/non-deployable, and are composed of both highly-

specialized and -credentialed USAR soldiers and contract

civilians. When a MW campaign is formally declared, the

151 The two USAR MISO Groups (the 2nd & 7th) were proposed to be

brought into the MISOC in Fiscal Year 2013, with their missions

revised as well.

152 “The Cultural Intelligence Element (CIE), formerly known as the

Strategic Studies Detachment, is an organic part of the MISOC that

provides in-depth analyses of cultural, social, political, and historical

factors affecting MISO as well as lethal and nonlethal operations. The

CIE offer doctor of philosophy (Ph.D.)-level subject-matter expertise

and advice on mission planning, impacts, and ramifications to

supported commanders, U.S. COMs, and deployed MISO forces. The

CIE consists of deployable civilian members educated and

experienced in Political Science, History, Cultural Anthropology, and

other social and behavioral sciences, with a high-level of foreign

language capability. The CIE also provides long-term institutional

and operational support to MISBs and U.S. country teams." -

Department of the Army FM 3-53, *MISO*, January 2013, ¶3-34.

MWBG with that geographic focus is responsible for

producing its Foundation Diagnosis (FD) and updating it

throughout the campaign until victory is declared in

Phase 4.

This MWBG has tasking authority directly to the

MetaForce teams (MFTs) already in the situation-

location, requiring them to both provide on-site feedback

for the FD and also to identify and secure the

participation of key actors within the conflict. In order to

do this efficiently, tactical MWBTs (which are the

function of the Active Army MWBGs) are deployed with

the MFTs. Their specific mission is to raise the MW

diagnosis to its most accurate level, and to both guide and

facilitate the MFTs in their actions enhancing the MW

campaign. **The mission of the MWB and its**

MWBTs is to establish a mental environment

making the success of the MFTs inexorable and

inevitable. Nothing is left to chance. Before any

MFT proceeds with MW Phase 3, its path must be

cleared of all mental obstacles to its success.

Once the MW Command (MWC) approves the FD, it

task-organizes its assets to implement it.

MW units are all team-modular, so appropriate teams

can be instantly reassigned to create a task-focused unit.

The level of the created unit depends upon the complexity

of its component of the FD.

B. Time and Space Parameters

Before the *áristos* can be reverse-engineered, its

implementation must be defined in terms of both time

and space. These terms have a substantially different

meaning and significance in MW than they do in PW:

1. Time

In the old PW universe, “time” was merely a clocking

of the expenditure of assets towards the subjugation of

humans labeled as enemies, and the annihilation or

occupation of their lands and livelihoods. This clock

began with D-Day and ended with V-Day; or rather it was

then eventually reset to the next decided D-Day.

For the MWarrior, however, “time” is not a clocking

device, but rather a problem-identifying and -defining

one. It is “time”, indeed, which more than any other

single factor, generates, sustains, and concludes modern

human conflicts. The reason for this is that today’s

human beings are motivated to action not by an “endless

present” but by their vision, expectation, and promise of

the future.

This is a relatively recent development. The ancient

Egyptians, for instance, sought perfection in stability,

harmony, symmetry, geometry, and a cyclical [as opposed

to a progressive or linear] concept of time. A similar

interpretation of time characterized the Maya, the

Greeks, and China.

Later the Hebrews and Christians introduced a linear

concept, containing both a beginning and an end to time.

The consequence of this was to demand of mankind

a

“mission”: a mandatory, desperate march towards that

end. 153

Originally such a linear enslavement of humanity was

thought to be dictated by God, with posthumous reward

or punishment awaiting each Jew, Christian, or Muslim

in accordance with his obedience and accomplishment.

With the onset of the Enlightenment in the 17th/18th

centuries C.E., literal belief in God and eschatology faded

153 Cf. G.J. Whitrow, *The Nature of Time*. New York: Oxford

University Press, 1972.

into metaphor, but the concept of linear progress

persisted. Now, however, the impetus was towards a

human-created utopian society in this life; and various

“social contract” ideologies to attain it - such as

socialism,

capitalism, fascism, and communism - competed for

popular emotional endorsement and commitment.

What has changed with the end of the 20th century is

what might be called “the death of Hope”. Neither God

nor man is believed any longer as a creator of Paradise,

either here or hereafter, so what has superseded both is a

worldwide culture of temporal gratification: wealth,

power, prestige, and glamor. The only “immortality” is to

successfully make one’s mark in history: to manage to

write “Kilroy Was Here” on the Great Mandala of history

as it sweeps through and past one’s brief lifetime. 154

The significance of this to MW is that while the United

States and similar “postmodern” cultures mock time in

this hedonistic *danse macabre*, many enclaves of the

world experiencing social disruption still exist in

the old

utopian, or even-older metaphysical time-contexts. If the

MWarrior does not recognize and address this, he will

completely misunderstand the perceptions and

motivations of the subject-locale inhabitants.

During the Cold War, Western strategists thought to

defeat communists with promises of capitalist affluence,

failing to understand that Marxism sees such [class-

characteristic] luxuries as merely superficial diversions

from a universal utopia.

In the 21st century the same stimulus-strategists find

themselves mystified by the intensity of Muslim

fanaticism, failing once again to understand that this is

their sincere vision of the perfect future - just as modern

Israel, no less than its ancient model, sees its political

154 With inexorable appreciation to Peter, Paul, and Mary for “The

Great Mandala (The Wheel of Life)" (Peter Yarrow, Pepamar Music

Corp., 1967).

future not as negotiated by men, but as commanded by

YHVH.

When visualizing a MW campaign, therefore, it must

be in both the time-context and the time-expectations of

the subject populace and its leadership. This may range

from a Western-imitative contempt for time, to fierce

fundamentalist eschatology: a passionate conviction that

the End of All is imminent.

Once the governing time-parameter has been

ascertained, it can be manipulated to serve the *áristos* by

seizing control of its own defining mechanisms. If an

ideology, reinterpret its implementation - as Lenin did

when he revised Marxism into his "dictatorship of

the

proletariat". If a resurgent religious fundamentalism,

advance a vision of even greater intensity, purity, and

redemption to coopt it - as first Christianity and later

Islam did with Judaism, and as Protestantism would also

do with medieval Catholicism.

The blind fury of such passion is by no means limited

to modern Islam, as for instance the previously cited

Thirty Years' War engulfing almost the entire European

subcontinent in an overwhelming bloodbath.

The common feature of all the linear-time doctrines,

whether supernatural or secular, is their promise of

Paradise. They offer the Hope which disillusioned,

sybaritic modernity has abandoned. The MWarrior

should not - indeed cannot - kill this Hope. Quite the

contrary: Like Pandora in the ancient Greek legend, he

should safeguard and nurture it as one of the strongest of

MW assets. 155

2. Space

What dimensions does the *áristos* embrace in terms

of national geography, dispersion of ethnic groups,

livelihood resources? Here a balance must be struck: If

the expanses are too large, MW resources will not be able

to support them. If they are too small, attainment of the

áristos will be overwhelmed by uncontrolled exterior

influences and forces.

What is presently referred to as the “nation-state

system” came into being gradually and incrementally in

European history, but is generally assumed to have

stabilized into its modern semblance with the Treaty of

Westphalia (1648). While “nation” identifies an ethnic or

cultural group, “state” identifies a sovereign geographic

area. The combined entity has since been assumed to

have international legitimacy and recognition as a “unit”

of global humanity.

Complicating this, of course, have been many

inconvenient historical developments, such as rising

ethnic identities across state borders, religious

movements, nonstate ideologies (such as socialism and

communism), and most recently transnational capitalist

economic enterprise. While the nation-state system still

clings to many traditions of sovereignty, such as war,

taxation, and internal law, it is clearly a concept in

155 Pandora was the first human woman, created by the gods of

Mount Olympus and entrusted with a jar which she was warned

never to open. Eventually her curiosity overcame her and she

violated the prohibition, releasing all of the evils of

the world to

afflict humanity forevermore. But also in the jar the gods had placed

Hope, who made it possible to endure and survive those evils. The

Greeks would have considered the modern “death of Hope” as a dark

omen indeed.

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inexorable, if not yet terminal disintegration. Its

evolutionary successor will most likely be some form of

corporate plutocracy, with the old countries lingering

merely as human-control mechanisms for internal

policing and external warmaking.

The United States, as the world’s sole surviving

superstate, has by default become the defender and

e n f o r c e r o f t h e n a t i o n - s t a t e c o n c e p t , w h i l e

simultaneously, by virtue of the multinational economic

entities it has engendered, it is ironically also its

psychopomp. Appropriately the United States’ official

enemies in the 21st century are no longer other nation-

states, but nonstate individuals and groups who disregard

or threaten that idol of legitimacy and sovereignty. Such

individuals and groups are currently called "terrorists". 156

The dilemma of the 21st-century environment,

obviously, is that the United States' announced policy of

"non-negotiation with terrorists" constricts it to only one

course of action: their PW extermination. In a world in

which non-nation-state groups are rapidly and massively

proliferating, while the 17th-century state structures are

fighting a commensurately-desperate and Quixotic battle

to cling to their old *Weltanschauung*, this is a naïve and

ultimately futile intransigence.

The MWarrior must not only be willing to negotiate

with **anyone**; he must actively initiate and facilitate

such

dialogue. As the identities and positions of those with

whom he interacts may not [and probably won't] be

nation-state credentialed, the operative concept of the

physical entity at issue will change as well to accurately

encompass the problem. It is this problem which MWB

156 If an established, internationally-recognized nation-state develops

an uncooperative or inconvenient government, it may be

propagandistically denied legitimacy as a "rogue state", whereupon it

is acceptable to force "regime change" upon it.

and MFB must reidentify as the common enemy to be

conquered by all human participants.

C. Reverse-Engineering the *Áristos*

Once the time and space parameters for the *áristos*

have been defined, the material and psychological

requirements for its attainment are addressed:

1. Material Requirements

When conflict arises over the ownership, control, and

use of resources, there are two general solutions:

reallocation of the existing supply and/or addition to that

supply, eliminating or lessening the need for reallocation.

The former is more possible within a sovereign nation-

state; the primary problem is the willingness of owning/

controlling interests to reduce their share and the amount

of such reduction necessary to satisfy the demands of the

populace.

Complicating this question is the modern fluidity of

both variables: Both resources and people are constantly

moving in and out of the situation environment. What is

needed, therefore, is not an arrangement of fixed

quantities, but rather a formula which will move along

with both variables.

Such formulas since the Enlightenment have generally

aligned into the ideologies of capitalism (private

ownership) and socialism (government ownership), with

communism (collective ownership) and anarchism (no

ownership) being extreme if unsustainable alternatives.

Capitalism's attraction is that it stimulates efficiency

through competition and opportunism. Socialism

removes the motive of personal greed and gratification,

replacing it with overall common security. Human beings

nevertheless continue to desire and seek advantage over

one another, and in socialistic systems this takes the form

of bureaucratic competition and aggrandizement.

"Capitalism is the exploitation of man by man," it is said,

"while socialism is the reverse."

Social-contract ideology, accordingly, is not an answer

to resources tension. What is needed is an atmosphere of

altruism within whatever the ideological framework

happens to be. This is not an economic or a resource

commitment, but an emotional one: the *kalokagathia* of

the morally-based *polis*. It is the task of MWB to incline

the mental dispositions of all participants towards this

emotion through appropriate combinations of the

PSYCONs detailed in Chapter 3, the concurrent task of

MFB to encourage all involved individuals and groups to

manifest this good will in concrete, constructive

expression of the *áristos*, and the task of PPB to develop

and communicate a vision of community perfection

beyond the immediate *áristos* which will enthuse,

energize, and sustain the new moral *polis*.

The inculcation of leader and popular enthusiasm

towards a visionary goal is nothing new in history; it

characterizes everything from football games to national

revolutions. The common feature of such ordinary

expressions, however, is their vagueness and lack of

substance. Once the initial burst of passionate ecstasy

dissipates, the old alienations and selfish divisions

reassert themselves. Only the labels [if even that] are

different.

The reverse-engineering from the *áristos* stability to

the present instability is governed by the simple principle

of need. What is most essential to all affected individuals'

survival and safety is what is prioritized, from initial

emergency relief at present to a gradually more

affordable and sustainable minimum. Care must be taken

not to overrun this minimum, otherwise expectations will

promptly rise to the excess; and if that excess is not

sustainable, fresh tensions will result.

Once critical material needs have been identified and

prioritized, supplementary ones are added as availability

and practicality permit. Along with subsistence, people

desire comfort, pleasure, and dignity. Much of this can be

improved modestly and incrementally. As long as

attention and improvement are seen and experienced, the

populace will not be in as much of a hurry for it as for

survival and safety essentials.

2. Psychological Requirements

In a successful MW campaign it is not just what

changes are reverse-engineered to take place, but how

they are explained, how affected individuals and groups

feel welcome and empowered to respond to and influence

them, and ultimately what contribution they make to the

complete cooperative and moral climate of the emerging

polis.

Psychological reverse-engineering also follows the

principle of need. In a present-moment condition of

physical privation and danger, ideological and egotistical

concerns are extraneous; what matters is to save lives,

alleviate fear, and eliminate hunger and disease. The

mechanisms for accomplishing these are not reserved to

either capitalism or socialism, though their exercise

under each may differ in organization and image.

Only when all vital needs have been met and

stabilized is it time for the character of the future *polis* to

be addressed. In the previous PW environment this was a

tediously-familiar cabaret: the *cliché* harangues of

capitalist/socialist platitudes. In MW it is irrelevant

which model nominally triumphs; the essential

determinant is which one best facilitates the development

of the *polis*. As one experienced adjuster of international

tensions observed:

Of course patriotism comes along and makes it seem

fairly all right, but this “my country right or wrong” business

is getting a little out of date. Today we are fighting

communism. Okay. If I’d been alive fifty years ago, the brand

of conservatism we have today would have been damn near

called communism, and we should have been told to go and

fight that. History is moving pretty quickly these days, and

heroes and villains keep changing parts. 157

It is the mandate of ParaPolitics to take human moral

community-building to the next social-evolutionary stage

beyond the timeworn social-contract ideologies of the last

two centuries. As in the science-fictional *Metropolis*, the

key to this will be found not in utilitarian mechanisms of

production and wealth, nor in deceptive schemes of

demagogic conformity, but by recognition of and respect

for the innate desire of mankind to be and do the Good:

the Platonic *Agathon*. Metaphysically this is the true

Quest for the Grail, which ParaPolitics renders both

visible and attainable.

Phase 2 of the MW campaign is never “finally”

complete, since it is subject to continuous refinement as

Phases 3 and 4 are implemented. Once the *áristos* has

been refined into a methodical reverse-engineered

sequence of stages, however, the campaign is ready to

transition to Phase 3.

157 James Bond, in Ian Fleming’s *Casino Royale* (New York: The

Macmillan Company, 1953).

Chapter 9: Phase 3

Hour by hour resolve firmly, like a Roman and a man, to do

what comes to hand with correct and natural dignity, and

with humanity, independence, and justice. Allow your mind

freedom from all other considerations. This you can do if you

will approach each action as though it were your last,

dismissing the wayward thought, the emotional recoil from

the commands of reason, the desire to create an impression,

the admiration of self, the discontent with your lot. See how

little a man needs to master for his days to flow on in

quietness and piety; he has but to observe these few counsels

and the gods will ask nothing more.

- Emperor Marcus Aurelius, *Meditations* (Book II, 5)

A. Recalling the PhysWar/MindWar Contrast

MindWar Phase 3: Attack is where the entire complex

of MW comes together. Everything done previously leads

to and integrates at this point, and everything subsequent

to it is dependent upon its successful design,

coordination, and execution.

A summary of the characteristics of PW vs. MW

emphasizes the value of the latter:

1. PhysWar (PW):

• results from the stumbling-into a foreign conflict

situation by the United States rather than a

discretionary involvement.

• is first preceded by civilian diplomacy which has

no clear goal in sight nor strategy to achieve that

goal.

• is next preceded by non-DOD paramilitary

operations, and/or economic and/or cybernetic

damage, none of which has a clear goal in sight

or strategy to achieve it.

• is thus the escalation-result of the failure of these two precedent actions, indeed their probable aggravation of the situation.
• consists of the application of lethal and destructive combat force against any appearance of resistance, without concern for the justice of that resistance.
• has no clear goal in sight nor strategy to achieve it. Continued force is simply applied until all resistance ceases, or until disconnected civilian interactions negotiate a suspension.
• utilizes the three old Special Operations Forces - MISO, Special Forces, and Civil Affairs - as battlefield janitors to improve the destructive efficiency of the combat forces and deal with the human and property devastation left in their wake.
• takes an increasingly-larger toll in human injury and death, flight for survival, and enduring hatreds resulting from these.

• diverts massive and increasing amounts of U.S. financial and materiel assets from domestic needs.
• prolongs and aggravates, rather than solves the original problem.

2. MindWar (MW):

• commences as a deliberate, discretionary decision by the United States in concert with all of the participants in the existing problem situation to declare MW against that problem [not one another].
• is preceded by civilian diplomacy aware of a Foundation Diagnosis (FD) developed by MWB, working in concert with MFB towards a stabilizing *áristos*, and planning in concert with PPB for an enduring moral *polis* elimination of the underlying causes of the problem situation.
• in the event of diplomatic failure, commences a military-exclusive MW campaign utilizing the three Special Operations Forces - MWB, MFB, and PPB - as the initial, exclusive projections of

U.S. power. All PW forces are kept unengaged, for possible recourse only in the event of MW failure.

•• MWB's function is to develop the FD and to precondition all participants in the conflict to a mental attitude of calm, reasonable, and constructive cooperation throughout the presence of both MFB and PPB in the situation area.

•• MFB's function is to deploy to the situation area, identify and secure the cooperation of all key individuals and group parties to the conflict, and establish the *áristos* with sufficient stability for handoff to PPB.

•• PPB's function is to commence planning for the configuration and implementation of an enduring moral *polis* solution to the underlying destabilizing conditions upon their identification by the FD, then to deploy to the situation area and implement that *polis*

solution upon *áristos* stabilization of the area

by MFB.

• kills or injures no one, and destroys nothing.

• expends only the normal operating funds for the

MWB, MFB, and PPB units involved and

deployed.

• Solves not only the immediate problem but,

through creation of the *polis*, potential future

ones as well.

• Is declared, again by all participants, to formally

end once the *polis* is established and PPB

withdraws.

B. MW Command (MWC) Location

The MW campaign is controlled from an encapsulated

facility, either contracted or if necessary constructed for

this purpose. If the problem situation is confined to a

single nation-state, the MWC should be located within it

unless the existing destabilization is so great as to pose

danger to it. In that case the MWC should be located in a

nearby country perceived by all participants as neutral.

The “encapsulation” is from an environmental, not a

privileged-access standpoint. The contracted or

constructed facility should permit MWB to implement

and continue a completely-controlled PSYCON

atmosphere, such that anyone within it is subjected to

every possible calming, cooperative, optimistic, and

creative stimulus; and shielded from all possible negative,

disruptive, exhaustive, and stress-inducing ones.

The entire complex is, for instance, bathed in *alpha*

BWR and complementary magnetic fields. Its air-

conditioning is negatively-ionized. The color red appears

nowhere, while the color blue predominates. Sharp,

angular lines and objects are eliminated or minimized,

and all interior spaces and furnishings are arranged

to

remain beyond CD but within PSD proxemics [as

calculated from the culture(s) of the situation

participants], etc.

This PSYCON preconditioning is neither cosmetic nor

trivial: It is a precisely-constructed conditioning of the

mental processes of all within the MWC to enhance their

chances for cooperative success in the campaign.

Additionally, while none of these MWB controls is

clandestine, they should all be as inconspicuous as

possible, so that awareness of or curiosity concerning

them does not divert participants' attention from the

campaign at hand.

C. MWC Participation

In Phase 0 the MFB begins the process of identifying

all participant individuals and groups to the conflict. This

identification is refined during Phases 1 & 2 to single out

the most essential political leaders, [para]military

commanders, and other key participants (such as

religious figures and economic executives). By the end of

Phase 2 this is narrowed down to the smallest number

necessary and essential to consensus concerning and

establishment of the *áristos*. These individuals are then

invited to the MWC, where together with the United

States they will assume control of the campaign.

Within the MWC the United States presence -

consisting initially of MFB and then of PPB - remains at

all times advisory, on the principle that disputing parties

must ultimately resolve and reconcile their own distances

and disagreements. Nevertheless this U.S. advisory

function is completely and continuously active, not

passive. Initially the MW-combative skills of MFB may be

called into play to dispel initial suspicions and tensions

which resist the MWB environmental conditioning; these

flow into MFB's negotiation function.

As a fully cooperative participant climate emerges,

MFB fades imperceptibly away from the MWC to be

replaced by PPB. The agenda shifts from the immediate

áristos stabilization to the permanent moral *polis*

construction.

D. MWC Integrity

Success of the MWC, and thus of the entire MW

campaign, requires that its actions be open, transparent,

and at all times publicly explainable. While U.S. and

foreign intelligence agencies may [and doubtless will] pay

careful attention to what the MWC discusses, decides,

and implements, such agencies are not themselves MWC

participants. They are, however, all welcome and

encouraged to make their information concerning the

problem situation available to all of the

participants.

E. The On-Site Environment

While the MWC participants are working towards the

áristos and *polis* realizations, MWB extends the PSYCON

atmosphere within the MWC facility to the entire

situation area as fully as technology and opportunity

permit. This may include use of all EMS media impacting

the area to transmit *alpha* BWR, or in extreme instances

of violence, *delta* BWR. Negative atmospheric ionization

may be enhanced by various weather-control measures

such as cloud-seeding. Locales identified as especially

susceptible to outbreaks of violence may be measured for

disruptive EMFs, and any such detected violence

neutralized by either eliminating the source (as in nearby

power-lines or unshielded EM-generators) or

counterbalanced by directed EMFs.

Obviously PSYCONs extend only so far into a

situation of human unrest. Where physical privations of

nourishment, safety, health, and cultural lifestyle exist,

MFB teams work with all available local, national,

nongovernmental organization (NGO), and United States

assets to cooperate towards the *áristos* stabilization.

F. MWC/On-Site Communication

MWC participants must at all times know what is

happening in the situation area, not only so that they may

refine their efforts accordingly, but also because as key

leaders and determinants of the social forces in motion

they will be reluctant to distance themselves from these

forces unless assured that their control and influence are

not being severed.

Similarly the situation-local entities and groups must

retain a sense of involvement with their leaders, so that

their MWC-absence does not result in factionalism or

spontaneous disruptions.

G. MWC Transition to On-Site

The purpose of setting up the MWC is to enable swift,

efficient actions towards the FD-established *áristos* by all

essential participants in an environment PSYCON-

engineered for maximum cooperation.

While the MWC facility is also used for initial

discussion and planning of the subsequent moral *polis*

under the guidance of PPB, the implementation of this

polis must necessarily occur on-site. Thus as soon as

there is basic consensus concerning the nature and

structure of the *polis*, which may be markedly different

from the existing, haphazard political and social

mechanisms, participants return to their original locales

to continue the implementation. They are accompanied

by appropriately-specialized PPB teams [at this stage

MFB's task is done, and it vanishes as magically as Miss

Poppins], while MWB continues its conditioning of the

entire subject area until the *polis* is securely established

and all PPB teams return home.

When all participants have departed the MWC, it

remains open only as a point of coordination between the

on-site PPB teams and the situation-locational MWB

environmental conditioning. As soon as these cease, the

MWC is closed, and the MW campaign comes to an end

in Phase 4.

Chapter 10: Phase 4

[In response to “Conan, what is best in life?”] “To crush your

enemies, see them driven before you, and hear the

lamentation of the women!”

- Arnold Schwarzenegger, after Genghis Khan (1162?-1227)

The only victories which leave no regret are those which are

gained over ignorance.

- Napoleon Bonaparte (1769-1821)

A. MindWar Victory

Victory in a MW campaign is declared when it has

successfully resolved its problem situation without having

to give way to the PW forces which stand ever close at

hand on all sides of the conflict, ready to honor the Great

Khan.

Where the United States’ MW forces are concerned,

their victory is also invisible. All three of them appear,

function, then disappear “between the raindrops” -

particularly MWB, whose mental manipulations are

significantly subconscious.

What MW participants see is ostensibly a U.S.-hosted

conference in which a constructive compromise,

previously elusive, “somehow” materializes to everyone’s

adequate, if not complete satisfaction. At the conference’s

conclusion, the parties return home to a “coincidentally”

less-violent situation than the one they left a short time

earlier, inspired by a number of new options for

revitalizing their precarious social structures.

B. Time and Space

1. Time

As per Chapter 8.B., MW solutions to current disputes

must be oriented to the cyclical or linear timeframes of

those affected. If their perception is linear, the

solution

will be seen as merely temporary; if cyclical, as applicable

indefinitely.

In one conspicuous example, Israel visualizes a

divinely-commanded linear mandate to its Holy Land,

and will be unsatisfied until the entirety is [re]claimed.

Palestinians, regarding their inhabited lands as timelessly

theirs, neither understand nor accept Israel's inexorable

schedule. Because of this time disengagement, attempts

to arrange compromises between them are impossible.

Only when all parties to an *áristos* understand and accept

it in the **same** time-context will it not self-destruct.

Even when immediate participants are synchronous,

external or non-nation/state influences may not be. In

the Mideast, for instance, Western-linear governments

have found themselves confronted by Islamic

movements

which are unmoved by the asserted time-legitimized

sovereignty of present regimes; what matters to them is

the timeless propriety of their religious faith. A MW

solution to such situations will have to stand the test of

religious as well as secular expectations.

Absent coinciding time-arrangements, an apparently-

successful MW campaign cannot expect a final,

“textbook” victory. Instead a decision will have to be

made to either prolong the campaign indefinitely, which,

due to the energy required of all three MW branches,

would be prohibitive; or acknowledging failure and

standing aside for PW.

Realistically the only way to avoid this would be for

the asynchronous participants to accept a harmonious, if

not exactly identical timeframework. Historical

precedents for this are not encouraging, though western

European Christianity [after centuries of violent discord]

managed something like it in the face of widespread

Enlightenment disaffection with Catholicism and the

various Protestantisms alike. Linear Marxism, on the

other hand, failed to adapt to the greater pressure of

cyclical supranational capitalism, and finally

disintegrated under it.

2. Space

As also per Chapter 8.B., the nation/state model of

sovereignty persists in some parts of the globe while

abruptly or gradually disintegrating in others. Signed

agreements and idealistic *polis*-models mean little if the

human sand beneath them flows away in unrelated

directions, into unanticipated new configurations.

These variables are many: tribal, religious, linguistic,

racial, economic, sexual, ideological, supposedly-extinct

national identity, and possibly multinational-corporate.

Nor is only one of these “unconventional” forces at work

within various conflict situations, particularly in the more

volatile areas of the world.

Within a MW campaign, Phase 3 must identify and

include as participants representatives or leaders from

any such influential “irregularities” together with the

accustomed nation/state officials. This won’t make

arriving at the FD or its implied *áristos* any easier, but it

will make them realistic in implementation.

C. Bigger Ponds, Bigger Fish

By design a MW campaign addresses the most

compact situation which lends itself to reasonable

isolation. The larger the scope, the more numerous and

complex the variables, until the totality becomes

unmanageable as well as unsolvable.

The problem of such intentional limitation, of course,

is that those larger ponds, with larger fish swimming in

them, are still out there. At any point, whether

incidentally or intentionally, one or more of them may

impact and possibly overwhelm the more compact MW

campaign scenario.

Predictably a balance must be struck. The campaign is

continued at its manageable level, but a cautious eye

stays alert for external surprises. Some of these, such as

international financial cycles, can be taken into account

as necessary without much extra effort. Others, such as

major PW outbreaks, serious disease pandemics, coups,

assassinations, nuclear accidents, major weather-

disasters, are wild cards which cannot be anticipated. Any

can temporarily or permanently disable an otherwise on-

track MW campaign. Just as possibly the factors

pertinent to that campaign may be unaffected by a

calamity which captures widespread public and media

attention.

D. Conclusion: In the Shadow of "Old Nick"

Think of it. On the surface there is hunger and fear. Men still

exercise unjust laws. They fight, tear one another to pieces. A

mere few feet beneath the waves their reign ceases, their evil

drowns. Here on the ocean floor is the only independence.

Here I am free! Imagine what would happen if they

controlled machines such as this submarine boat. Far better

that they think there's a monster and hunt me with

harpoons.

- Captain Nemo, *20,000 Leagues Under the Sea*

The period ca. 1350-1600, termed the "Renaissance",

was characterized by a continuing increase in

secular

education [with emphasis shifting from the clerical

universities to secular courts and academies]. The

medieval-era emphasis on logic and metaphysics gave

way to revived Classical learning in areas such as

language, literature, history, and ethics.

The Renaissance began in Italy due to its strong ties

with Classical knowledge, and due to the comparative

wealth of the major Italian cities. From 1450 to 1600 a

Neoplatonic movement backed by one of the Florentine

Medicis gained considerable influence. Plato's works

were translated into Latin by 1469.

It was such a climate in Florence that spawned

Niccolò Machiavelli (1469-1527), whose pragmatic ideas

were to so infuriate the pseudo-pious and hypocritical

officials of his time that "Old Nick" would eventually

become a pseudonym for the Devil himself. In actuality

Machiavelli never advocated evil or depravity; he was a

champion of the good and the virtuous. His “evil”

reputation came about simply because he pricked the

balloons of so many of the predatory and pretentious.

Machiavelli's political philosophy may be summed up

thus: Any means, however lawless or unscrupulous, may

be justifiably employed by a ruler in order to establish

and maintain a strong central government.

The founder(s) of a society must be excused for acts

which are inexcusable after the society has been

established. The grounds for this initial license are simply

the forceful, initial establishment of good qualities and

benefits of the resultant society. Examples of such

unprincipled founders in *The Prince* are Moses, Romulus,

and Cyrus - each of whom attacked and destroyed

rivals

in order to found the important state in question.

This license was not venial, however. What

Machiavelli saw about him was a chaotic world of callous

indifference to human privation and suffering, which he

characterized as *fortuna*. In his famous commentary *The*

Prince he held that it was incumbent upon wise rulers to

recognize both appropriate solutions (*necessita*) to

fortuna and the most effective timing for their

implementation (*occasione*). Properly done, this would

result in a general state of well-being (*ordini*), which is

the practical aim of politics, guided by the ancient Roman

tradition of civic virtue (*civitas*). The key to the

achievement of these ends is *virtu*: the ability to think

intelligently and act resolutely.

Machiavelli never proposed that “ends justify

means”.

The correct quote from *The Prince* #XVIII reads:

“Moreover, in the actions of all men, and most of all of

Princes, where there is no tribunal to which we can

appeal, we look to results. Wherefore if a Prince succeeds

in establishing and maintaining his authority, the means

will always be judged honorable and be approved by

every one. For the vulgar are always taken by

appearances and by results, and the world is made up of

the vulgar, the few only finding room when the many

have no longer ground to stand on.”

Machiavelli saw all political history as an interplay

between *fortuna* and *virtu*. When *virtu* is held by the

many, republics are possible. When *virtu* is held by the

few, tyrannies result.

To understand the governing principles of political

life, one must examine the **beginnings** of significant

political systems. It is the beginning that sets the pattern

for a political situation; successive rulers are relative

imitations reflecting that beginning. This is the basis for

Machiavelli's being called the first **political scientist**,

since he sought an explanation of a state in **what it is**

and has been rather than in its future goals or ideals.

It is for this reason that the construction of the moral

polis, as discussed in Chapter 5, is critical to the

successful outcome of a MW campaign. A veneer of *virtu*

cannot compensate for, nor long survive in a community

lacking *civitas*.

Machiavelli may be considered the first political

philosopher to base his philosophy solely upon

“natural” [as opposed to divinely-inspired] mankind. The

“Divine Law” component of Aquinas’ four-part,

legal

universe was irrelevant to his perceptions and

prescriptions.

In his *Summa Theologica* St. Thomas Aquinas

(1225-74) described the ordering of the universe by four

types of law: **Eternal**, the mind of, hence intelligible only

to God; **Natural**, which is Eternal Law to the extent that

human reason can detect consistencies in it (e.g.

"science"); **Divine** as revealed through Christ and the

Christian church; and **Human,** which mankind makes in

imitation of and towards the "good" perceived in/

revealed by Natural and Divine Law.

Machiavelli contended that since Divine Law is

beyond the comprehension of human reason, it cannot

and should not be asserted as justification for social

systems. Politics, he argued, belongs wholly to the realm

of reason, and should be evaluated on that basis alone.

“For the manner in which men live is so different from

the way in which they ought to live that he who leaves the

common course for that which he ought to follow will find

that it leads him to ruin rather than to safety.” This focus

on achievable practicality (the *áristos*) ultimately

encourages man to attain dignity by taking complete

responsibility for himself.

In thus relegating religion to something metaphorical

and optional rather than literal and mandatory in human

affairs, Machiavelli followed the lead of William of

Ockham (1288-1348) [of later “Occam’s razor” fame],

who stressed belief in God as a function of pure faith

rather than reason, and anticipated the deism of the

Enlightenment several centuries later.

Thus Machiavelli, like Plato and Aristotle, sought the

áristos. Unlike them he limited it to reason and to

mankind in its natural state. And he excused all

incidental excesses in a state **only if** an ultimate,

common good could thereby be more quickly and

thoroughly attained.

What this book proposes is to evolve the rationality of

Niccolò Machiavelli to the present century: to argue that

virtu exists in the soul and will of humanity if, as Camus

warned, it is not crushed before it can respond to *fortuna*,

recapture the *civitas* of the original moral *polis*, and

establish *ordini*. 158

Unlike Machiavelli, we possess the means to

undertake this true Quest for the Grail without resort to

the sword. MindWar is not just some new uses for old

tools in the U.S. Army's venerable inventory; it is an

entirely new way of comprehending and grappling with

the concept and reality of war in general.

If the reach is ambitious, so are the stakes - which as

reviewed in Chapter 1 are human and material costs near

or at unendurable extremes. Left to drift into the

increasingly more dangerous currents of PW, not just the

United States but the planetary population generally

faces a dim and discouraging future, indeed far more

lethal and terminal than anything George Orwell

conjectured when the worst thing he could imagine were

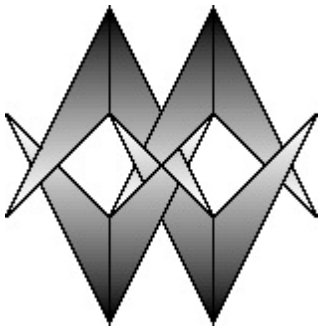
three authoritarian but stable superstates.

MindWar is the secret of Captain Nemo's *Nautilus*: no

longer a monster to be feared but the crucible of

kalokagathia.

158 Cf. Chapter 6.C.



Afterword

- by William Henry Anderson, M.D., M.P.H.

Consulting Neuropsychiatrist

Washington, D.C.

I appreciate the opportunity to comment on this remarkable manuscript. It represents a “tour of the horizon” of problems of the information environment as they relate to national security affairs. *MindWar* is an innovative, trenchant, and courageous work.

Sun Tzu, often quoted, but seldom seriously studied, reminds us that the supreme pinnacle of the art of war is to win without fighting, or to persuade the enemy of your

superior perspective, such that he would wish to join you.

This is the goal of MindWar: to make the wisdom of Sun

Tzu operational.

In the current political environment, this will not be

an easy task. We are asked to presuppose that our

leadership be as enlightened as philosopher-kings, or,

failing that, at least not beset by the gang of knaves and

buffoons who now provide our daily distraction. To place

such power as MindWar contemplates in the hands of

such men is a fearful idea.

Thus the underlying premise is to work toward the

creation of an environment wherein we become better

people. This is a worthy goal, and has been a project

which began with Plato. The history of Western

philosophy has addressed this conflict. Is human nature

immutable, causing us to be destined to antagonism and

collective mayhem? Or is it possible that this nature is

sufficiently malleable, given wise counsel and leadership,

to move away from that destiny.

The history of the 20th century does not inspire

confidence that we can do that. But this dichotomy will be

debated until the eschaton. *MindWar* represents an

attempt to look at the problem with fresh eyes. All

previous attempts at improvement of human nature have

had poor results, with liberty curtailed and misery

advanced. *MindWar* joins the discussion.

This volume is a worthy companion to the works of

Wayne Hall and Martin van Creveld, representing a

serious effort to reformulate intractable and near-

mysterious informational conundrums. It is blue-sky

thinking, yet retains a practical core. It contains an

essential optimism in a field where such perspective is

rare.

William Henry Anderson is a retired neuropsychiatrist living

in Washington DC. During his active career he worked at

Massachusetts General Hospital and Harvard University. He

now consults on intelligence and national security affairs. He

has published 95 articles in scientific and policy journals. He

served with the US Navy as Chief of Neuropsychiatry and

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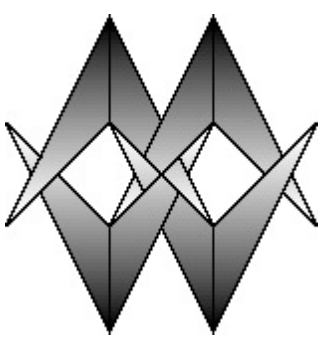
Bay, Cuba, 1971-1973. He has taught courses on the

interconnections of biology, psychology, and anthropology at

Harvard University from 1984- 2014.



Acronyms

- 226 -

- 227 -

BWR

Brainwave resonance

CA

Civil Affairs/Civil Affairs Branch

CAMG

Civil Affairs & Military Government

Branch

CB

Chronobiology

CD

Critical distance

CIA

Central Intelligence Agency

CTL

Command to look

DA

Direct action

DIA

Defense Intelligence Agency

DOD

Department of Defense

EMF

Electromagnetic field

EMR

Electromagnetic radiation

EMS

Electromagnetic spectrum

FD [MindWar]

Foundation Diagnosis

FD [Proxemics]

Flight distance

FID

Foreign internal defense

fMRI

Functional magnetic resonance

imaging

IPC

Involuntary psycontrol

JFK

[President] John Fitzgerald Kennedy

LF

Life field

LIPC

Liminal involuntary psycontrol

MACV

Military Assistance Command

Vietnam

MACV-SOG

MACV Studies and Observation

Group

MEGO

My Eyes Glaze Over

(common affliction from reading

MindWar)

MFB

MetaForce Branch (formerly Special

Forces Branch)

MFT

MetaForce Branch Team

MISO

(1) Military Information Support Operations

(2) Japanese soup

(3) Famous line in the movie *Full Metal Jacket*

MISOC

MISO Command

MKDELTA

Central Intelligence Agency mind-control program

MKSEARCH

Department of Defense mind-control program

MKULTRA

Central Intelligence Agency mind-control program

MONGOOSE

Central Intelligence Agency anti-Castro program

MMS

Magnetospheric MultiScale [NASA mission]

MR

Magnetic Reconnection

MRI

Magnetic resonance imaging

MRP

Magnetic Reconnection Portal

MS

MagnetoSphere

MW

MindWar

MWB

MindWar Branch (formerly Psychological Operations Branch)

MWBG

MindWar Branch Group

MWBT

MindWar Branch Team

MWC

MindWar [campaign control]

Command

MWT

MindWar campaign team

NASA

National Aeronautics & Space

Administration

NGO

Nongovernmental organization

NLP

Neurolinguistic programming

NSA

National Security Agency

PC (also PSYCON) Psychological control [method or system]

PhysWar (also PW) Physical war

PP

ParaPolitics

PPB

ParaPolitics Branch (formerly Civil

Affairs Branch)

PRC

Phase response curve

PSD

Personal and social distance

PSYCON (also PC) Psychological control [method or system]

PSYOP

Psychological operations/

Psychological Operations Branch

PSYWAR

Psychological warfare

PW (also PhysWar) Physical war

R&A

Research and analysis

SF

Special Forces/Special Forces

[Branch]

SLIPC

Subliminal involuntary psycontrol

SO

Special operations

SOF

Special Operations Forces

SR

(1) Special reconnaissance

(2) Schumann Resonances

SW

Solar Wind

TF

Thought field

TMS

Transcranial magnetic stimulation

TPJ

Tempero-parietal junction

USA

United States Army

USAF

United States Air Force

USAR

United States Army Reserve

UW

Unconventional warfare

VPC

Voluntary psycontrol

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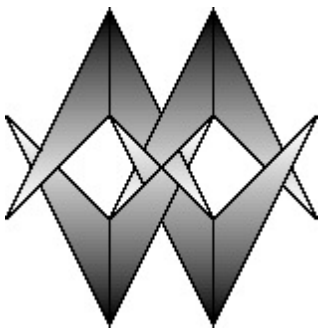

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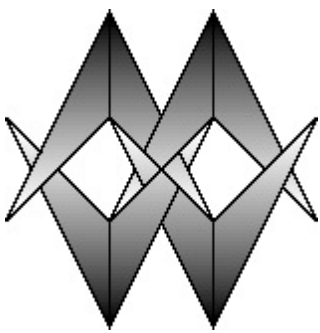

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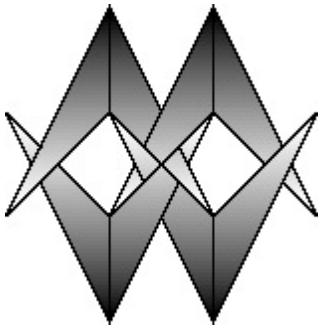

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About the Author

After commencing his military career as Cadet

Colonel of the Santa Barbara High School Jr. ROTC in

1964, Michael Aquino was commissioned in the

Regular Army as a Sr. ROTC Distinguished Military

Graduate of the University of California in 1968. After

a year with the 1/17th Cavalry, 82nd Airborne Division,

he completed the PSYOP Officer Course at the John F.

Kennedy Special Warfare School, in which he was

among select students cross-trained with the

concurrent Special Forces Officer Course.

During 1969-70 he was assigned to the 6th PSYOP

Battalion, 4th Group, Vietnam. As an HA Command &

Control Team Leader, he was responsible for both

tactical (HB) teams in combat operations, and audio-

visual (HE) teams in the Civil Operations &

Revolutionary Development Support (CORDS)

program, and flew numerous PSYOP air support

missions throughout III Corps Tactical Zone with both

the U.S. Air Force and Army aviation.

In 1972 he joined the 306th PSYOP Battalion

(Strategic), USAR at Fort MacArthur, California, and

for the next seven years served as Research & Analysis

(FA) Team Leader, Operations Officer, and finally

Executive Officer. In the 306th - whose members

ranged from eccentric Hollywood personalities to dour

L.A.P.D. officers - he oversaw highly-classified Basic

PSYOP Studies for the Joint Chiefs of Staff, PSYOP

support for the training of units such as the 12th Special Forces, and use of the 306th's atmospheric World War II-era bunkers for space combat scenes in the original *Battlestar Galactica* television series.

In 1976 he was selected for the Foreign Area Officer career program, completed that qualification at the Special Warfare Center and Central Intelligence Agency during the next three years, and participated in NATO REFORGER exercises as a Western Europe specialist. In 1976 he also completed the remaining course requirements for Special Forces, and was awarded that Tab upon its creation in 1984.

From 1979 to 1981 he served as the FA Team Leader for Headquarters, 7th PSYOP Group in San Francisco, during which time he and the Group Commander collaborated on the predecessor concept paper to this *MindWar* book.

Returning to active duty in 1981, he was transferred to Civil Affairs Branch, completed its Advanced

Course

at the Special Warfare Center as the Distinguished

Graduate, and received the rare Primary Skill identifier

of Politico-Military Affairs Officer (48G). In this

capacity he was sent to the State Department Foreign

Service Institute and the Defense Intelligence Agency

for Attaché qualification, completed the Military

Intelligence Officer Advanced Course at Fort

Huachuca, and in 1986 was reassigned to Military

Intelligence Branch.

In 1986-7 he was the sole USAR officer selected to

attend the Industrial College of the National Defense

University. During that year he worked with the U.S.

Information Agency representative at the National War

College on the *PSYOP Ethics* paper which is also a

predecessor to this book.

In 1990 as one of the Army's first officers to be

certified in Joint Space Intelligence by the U.S. Air

Force, he was assigned to J2 HQ U.S. Space Command,

where in Section X, out of the Cheyenne Mountain

NORAD complex, he was involved with those files until

he retired from the Active USAR in 1994.

Since the Army had waited until the exact date of

his final USA retirement 2006 to create the PSYOP

Branch, it graciously transferred him "posthumously"

to the Green & Grey in 2011. He has retained his

original affiliation with the 1st Special Forces Regiment

out of respect for that unique honor.

American decorations include the Bronze Star,

Meritorious Service Medal, Air Medal, three Army

Commendation Medals, two Army Reserve

Achievement Medals, Parachutist Badge, Special

Forces Tab, and USAF Space & Missile Badge.

Vietnamese decorations include the Gallantry Cross,

Psychological Warfare Medal, and Air Service Medal.

Academically he received the Ph.D. in Political

Science from the University of California in 1980 and

the M.P.A. in National Resource Management from

George Washington University in 1987. He taught as

Adjunct Professor of Political Science at Golden Gate

University 1980-86.

Professionally he is a member of the Special Forces,

PSYOP, Civil Affairs, Former Intelligence Officers, and

Air/Space/Missile Defense Associations.

He is a past National Commander of the Knights of

Dunamis (Eagle Scout Honor Society) and recipient of

its Knight Eagle Distinguished Service Award. He has

also received the Vigil Honor of Scouting's Order of the

Arrow, and the Distinguished Service Key of Alpha Phi

Omega Fraternity.

He is a Priest of the ancient Egyptian god Set.

After the conclusion of his U.S. government service,

the Constitution permitted him to be recognized by Scotland's Lord Lyon King of Arms as the current Baron of Rachane, Argyllshire. He, Baroness Lilith, and inevitable, immortal cats live in San Francisco.